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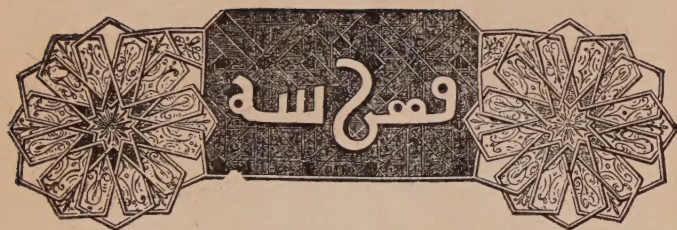
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McKAY'S YOUNG PEOPLE'S CLASSICS

THE
ARABIAN NIGHTS'
ENTERTAINMENTS

PHILADELPHIA
DAVID McKAY, PUBLISHER
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE STORY OF SINDBAD OF THE SEA

IN the region of the caliph, Haroun Alraschid, there lived at Bagdad a poor porter called Hindbad. One day he was carrying a heavy burden, and

being fatigued, he took off his load, and sat upon it, near a large mansion.

He was pleased that he stopped here ; for the smell of wood of aloes and of pastils that came from the house, mixing with the scent of the rose-water, filled the air. He heard from within a concert, accompanied with the notes of nightingales and other birds ; and he knew there was a feast, with great rejoicings within. He knew not who owned the mansion ; but he went to the servants, and asked the name of the proprietor. How, replied one of them, do you live in Bagdad, and know not that this is the house of Sindbad the sailor, that famous voyager, who has sailed round the world ? The porter said, loud enough to be heard, Almighty Creator of all things, consider the difference between Sindbad and me ! I am every day exposed to fatigues and calamities, and can scarcely get barley-bread for myself and family, while happy Sindbad expends riches, and leads a life of continual pleasure. What has he done to obtain from Thee a lot so agreeable ? And what have I done to deserve one so wretched ? While he was thus complaining, a servant came out of the house, and bade him follow him, for Sindbad, his master, wanted to speak to him.

The servants brought him into a great hall, where a number of people sat round a table, covered with all sorts of savory dishes. At the upper end sat a venerable gentleman, with a long white beard, and behind him stood a number of officers and domestics, all ready to attend his pleasure. This person was Sindbad.

Hindbad, whose fear was increased at the sight of so many people, and of a banquet so sumptuous, saluted the company trembling. Sindbad bade him draw near, and seating him at this right hand, served him himself, and gave him wine, of which there was abundance upon the sideboard.

Now, Sindbad had heard the porter complain, and it was this that induced him to have him brought in. When the repast was over, Sindbad addressed Hindbad, inquired his name and employment, and said, I wish to hear from your own mouth what it was you said in the street. Hindbad replied, My lord, I confess that my fatigue put me out of humor, and made me to utter some indiscreet words, which I beg you to pardon. Do not think I am so unjust, resumed Sindbad, as to resent such a complaint. You think that I have acquired without labor and trouble the ease and indulgence which I now enjoy. But do not mistake; I did not attain to this happy condition without enduring for several years more trouble of body and mind than can well be imagined. Yes, gentlemen, he added, speaking to the whole company, I assure you that my sufferings have been of a nature so extraordinary, as would deprive the greatest miser of his love of riches; and I will, with your leave, relate the dangers I have encountered, which I think will not be uninteresting to you.

THE FIRST VOYAGE OF SINDBAD THE SAILOR

My father was a wealthy merchant of much repute. He left me a large estate, which I wasted in riotous living. I quickly saw my error. I remembered Solomon's saying, A good name is better than precious ointment; and again, Wisdom is good with an inheritance. Struck with these reflections, I resolved to walk in my father's ways, and I entered into a contract with some merchants, and embarked with them on board a ship we had jointly fitted out.

We set sail, and steered our course toward the Indies, through the Persian Gulf. I was troubled with sea-sickness, but speedily recovered, and was not afterward subject to that complaint. We touched at several islands, where we sold or exchanged our goods. One day, we were becalmed near a small island, but little elevated above the level of the water, and resembling a green meadow. The captain ordered his sails to be furled, and permitted those inclined to land; of this number I was one.

While we were enjoying ourselves in eating and drinking, and recovering from the fatigue of the sea, the island trembled and shook us terribly. The trembling of the island was perceived on the ship, and we were called upon to re-embark speedily, or we should all be lost, for what we took for an island proved to be the back of a sea monster. The nimblest got into the sloop, others took to swimming; but I was still

upon the island when it disappeared into the sea, and had only time to catch hold of a piece of wood that we had brought out of the ship to make a fire. Meanwhile, the captain taking on those who were in the sloop, and taking up some of those that swam, resolved to improve the favorable gale that had just risen, and hoisting his sails pursued his voyage, so that it was impossible for me to recover the ship.

Thus was I exposed to the mercy of the waves all the rest of the day and the following night. By this time I found my strength gone, and despaired of saving my life, when happily a wave threw me against an island. The bank was high and rugged ; so that I could scarcely have got up had it not been for some roots of trees which I found within reach. When the sun arose, though I was very feeble, I crept along to find some herbs fit to eat, and had the luck not only to procure some, but to discover a spring of water, which did much to recover me. After this I went farther into the island, and reached a fine plain, where I saw some horses feeding. I went toward them, when I heard the voice of a man, who appeared and asked me who I was. I related to him my adventure, after which he led me into a cave, where there were several other people, no less amazed to see me than I was to see them.

I partook of some provisions which they offered me. I then asked them what they did in such a desert place ; to which they answered, that they were grooms belonging to the Maharaja, sovereign of the island, and that every year they brought thither the king's horses

for pasturage. They added, that they were to return home on the morrow, and had I been one day later. I must have perished, because the inhabited part of the island was a great distance off, and it would have been impossible for me to have got thither without a guide. Next morning they returned to the capital of the island, took me with them, and presented me to the Maharaja. He asked me who I was, and how I came into his dominions. After I had satisfied him, he ordered that I should want for nothing ; which commands his officers were careful to see fulfilled.

Being a merchant, I frequented men of my own profession, and inquired for those who were strangers, hoping I might hear news from Bagdad, or find an opportunity to return. For the Maharaja's capital is situated on the sea-coast, where ships arrive daily from the different quarters of the world. I frequented also the society of the learned Indians, and took delight to hear them converse ; but withal, I took care to make my court regularly to the Maharaja, and conversed with the governors and petty kings, his tributaries, that were about him. They put a thousand questions respecting my country ; and I, being willing to inform myself as to their laws and customs, asked them everything which I thought worth knowing.

As I was one day at the port, the ship arrived in which I had embarked at Bussorah. I at once knew the captain, and I went and asked him for my bales. I am Sindbad, and those bales marked with his name are mine. When the captain heard me speak thus,

Heavens! he exclaimed, whom can we trust in these times! I saw Sindbad perish with my own eyes, and yet you tell me you are that Sindbad. What a false tale to tell, to possess yourself of what does not belong to you! Have patience, replied I; do me the favor to hear what I have to say. The captain was persuaded



that I was no cheat; for there came people from his ship who knew me, and expressed much joy at seeing me alive. At last he recollected me himself, and embracing me, Heaven be praised, said he, for your happy escape! There are your goods; take and do with them as you please.

I took out what was most valuable in my bales, and presented them to the Maharaja, who asked me how I came by such rarities. I told him of their recovery. He was pleased at my good luck, accepted my present, and in return gave me one much more considerable. Upon this I took leave of him, and went aboard the same ship, after I had exchanged my goods for the commodities of that country. I carried with me wood of aloes, sandals, camphor, nutmegs, cloves, pepper, and ginger. We passed by several islands, and at last arrived at Bussorah, from whence I came to this city, with the value of 100,000 sequins.

Sindbad stopped here, and ordered the musicians to proceed with their concert, which the story had interrupted. When it was evening, Sindbad sent for a purse of one hundred sequins, and giving it to the porter, said, Take this, Hindbad, return to your home, and come back to-morrow to hear more of my adventures. The porter went away, astonished at the honor done him, and the present made him. Hindbad put on his best robe next day, and returned to the bountiful traveller, who welcomed him heartily. When all the guests had arrived, dinner was served. When it was ended, Sindbad, addressing himself to the company, said, Gentlemen, be pleased to listen to the adventures of my second voyage. They deserve your attention even more than those of the first. Upon which every one held his peace, and Sindbad proceeded.

THE SECOND VOYAGE OF SINDBAD THE SAILOR

I designed, after my first voyage, to spend the rest of my days at Bagdad, but I grew weary of an indolent life, and put to sea a second time, with merchants of known probity. We embarked on board a good ship, and set sail. We traded from island to island, and exchanged commodities with great profit. One day we landed on an island covered with fruit-trees, but we could see neither man nor animal. We walked in the meadows, along the streams that watered them. While some gathered flowers, and others fruits, I took my wine and provisions, made a good meal, and afterward fell asleep. I cannot tell how long I slept, but when I awoke the ship was gone.

In this sad condition, I was ready to die with grief. I regretted not being content with the produce of my first voyage, but my repentance came too late. At last I resigned myself to the will of God. Not knowing what to do, I climbed up to the top of a lofty tree, and looked about on all sides to see if I could discover anything that could give me hopes. Toward the sea I could see nothing but sky and water; but looking over the land I beheld something white; and coming down, I took what provision I had left, and went toward it, the distance being so great that I could not distinguish what it was. As I approached, I thought it to be a white dome, of a great height and extent; and when I came up to it, I touched it, and found it to be very smooth. I went round to see if it was open on any

side, but saw it was not, and that there was no climbing up to the top, as it was so smooth. It was at least fifty paces round.

It was near sunset, and suddenly the sky became dark. I was much astonished at this sudden darkness, but much more when I found it occasioned by a bird of monstrous size, that came flying toward me. I remem-



SINDBAD TIES HIMSELF TO THE ROC

bered that I had often heard mariners speak of a miraculous bird called the Roc, and saw that the great dome which I so much admired must be its egg. The bird alighted, and sat over the egg. As I saw her coming, I crept close to the egg, so that I had before me one of the legs of the bird, which was as big as the trunk of a tree. I tied myself strongly to it with my turban, in hopes that the roc next morning would carry

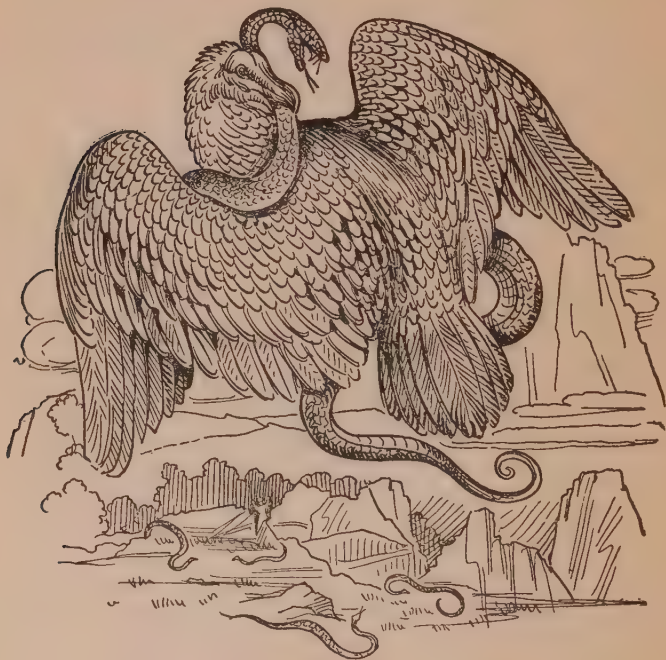
me with her out of this desert island. After passing the night in this condition, the bird flew away as soon as it was daylight, and carried me so high, that I could not discern the earth; she afterward descended with so much rapidity that I lost my senses. But when I found myself on the ground, I speedily untied the knot, and had scarcely done so, when the roc, having taken up a serpent in her bill, flew away.

The spot where it left me was surrounded by mountains, that seemed to reach above the clouds, and so steep that there was no chance of getting out of the valley. When I compared this place with the desert island from which the roc had brought me, I found that I had gained nothing by the change.

As I walked through this valley, I perceived it was strewed with diamonds, and some were of a surprising bigness. I took pleasure in looking upon them; but saw at a distance a great number of serpents, so monstrous that the least of them was capable of swallowing an elephant. They retired in the day-time to their dens, where they hid themselves from the roc, their enemy, and came out only in the night.

I spent the day, walking about in the valley, resting occasionally. When night came on I went into a cave, and secured the entrance, which was low and narrow, with a great stone, to preserve me from the serpents; but not so far as to exclude the light. I supped on part of my provisions, but the serpents hissing round me put me into such fear that I did not sleep. When day appeared the serpents retired, and I came out of the cave

trembling. I can justly say, that I walked upon diamonds, without feeling any inclination to touch them. At last I sat down, and not having closed my eyes dur-



ing the night, fell asleep, after having eaten a little more of my provisions.

But I had scarcely shut my eyes when something that fell by me with a great noise awaked me. This was a large piece of raw meat ; and at the same time I saw

several others fall down from the rocks in different places.

I had always regarded as fabulous the sailor stories of the valley of diamonds, and of the means employed by merchants to obtain jewels from thence; but now I found that they had stated nothing but the truth. For the fact is, the merchants come to this valley, when the eagles have young ones, and throwing great joints of meat into the valley, the diamonds, upon whose points they fall, stick to them; the eagles pounce upon those pieces of meat, and carry them to their nests on the rocks to feed their young, when the merchants drive off the eagles, and take away the diamonds that stick to the meat. I perceived in this device the means of my deliverance.

Collecting the largest diamonds and putting them into the leather bag in which I used to carry my provisions, I took the largest of the pieces of meat, tied it close round me, and then laid myself upon the ground with my face downward, the bag of diamonds being made fast to my girdle.

I had scarcely placed myself in this posture when one of the eagles, having taken me up with the piece of meat to which I was fastened, carried me to his nest on the top of the mountain. The merchants frightened away the eagles, and one of them came to the nest where I was. He was much alarmed when he saw me; but recovering himself, instead of inquiring how I came thither, began to quarrel with me, and asked, why I stole his goods? You will treat me, replied I, with

more civility, when you know me better. Do not be uneasy; I have diamonds enough for you and myself, more than all the other merchants together. Whatever they have they owe to chance; but I selected for myself, in the bottom of the valley, those which you see in this bag. I had scarcely done speaking, when the other merchants came crowding about us, much astonished



to see me, but more surprised when I told them my story.

They conducted me to their encampment; and there having opened my bag, they were surprised at the largeness of my diamonds, and confessed that they had never seen any of such size and perfection. I prayed the merchant who owned the nest to which I had been carried (for every merchant had his own), to take as many for

his share as he pleased. He contented himself with one, and that, too, the least of them. I pressed him to take more, No, said he, I am very well satisfied with this, which is valuable enough to save me from making any more voyages, and will raise as great a fortune as I desire. I spent the night with the merchants, to whom I related my story a second time, for the satisfaction of those who had not heard it. I was full of joy when I found myself delivered from danger. I thought myself in a dream.

The merchants had thrown their pieces of meat into the valley for several days; and each of them being satisfied with the diamonds that had fallen to his lot, we left the place and travelled near high mountains, where there were serpents of great length, which we had the fortune to escape. We took shipping at the first port we reached, and touched at the isle of Roha, where the trees grow that yield camphor. This tree is so large, and its branches so thick, that one hundred men may easily sit under its shade. The juice, of which the camphor is made, exudes from a hole bored in the upper part of the tree, is received in a vessel, where it thickens to a consistency, and becomes what we call camphor. After the juice is thus drawn out, the tree withers and dies.

I pass over many other things peculiar to this island, lest I should weary you. Here I exchanged some of my diamonds for merchandise. We then went to other islands, and at last landed at Bussorah, from whence I proceeded to Bagdad. There I gave presents to the

poor, and lived honorably upon the vast riches I had brought, and gained with so much fatigue. Thus Sindbad ended the relation of the second voyage, gave Hindbad another hundred sequins, and invited him to come the next day to hear the account of

THE THIRD VOYAGE OF SINDBAD THE SAILOR

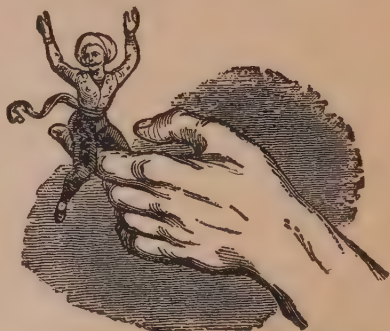
I soon again grew weary of a life of idleness, and hardening myself against the thought of any danger, embarked with some merchants on another long voyage. We touched at several trading ports. One day we were overtaken by a tempest, which drove us from our course. The storm continued several days, and brought us before the port of an island, which the captain was very unwilling to enter; but we were obliged to cast anchor. When we had furled our sails, the captain told us that this island was inhabited by hairy savages, who would attack us; and though they were but dwarfs, they were more in number than the locusts; and if we happened to kill one, they would all fall upon and destroy us.

We soon found that what the captain had told us was but too true. A great multitude of savages, about two feet high, covered all over with red hair, came swimming toward us, and encompassed our ship. They chattered as they came near, but we understood not their language. They climbed up the sides of the ship with surprising agility. They took down our sails, cut the cable, and hauling to the shore, made us all get out, and carried the ship into another island, from whence

they had come. As we advanced, we saw at a distance a vast building, and made toward it. We found it to be a palace, elegantly built, and very lofty, with a gate of ebony of two leaves, which we opened. We saw before us a large apartment, with a porch, having on one side a heap of human bones, and on the other a vast number of roasting spits. We were seized with deadly fear at this spectacle, when suddenly the gate opened with a loud crash, and there came out the horrible figure of a black man, as tall as a lofty palm-tree. He had but one eye, and that in the middle of his forehead, where it blazed bright as a burning coal. His fore-teeth were very long and sharp, and stood out of his mouth, which was as deep as that of a horse. His upper lip hung down upon his breast. His ears resembled those of an elephant, and covered his shoulders; and his nails were as long and crooked as the talons of the greatest birds. At the sight of so frightful a genie, we became insensible, and lay like dead men.

At last we came to ourselves, and saw him sitting in the porch looking at us. When he had considered us well, he advanced toward us, and laying his hand upon me, took me up by the nape of my neck and turned me round, as a butcher would do a sheep's head. Perceiving me to be so lean that I had nothing but skin and bone, he let me go. He took up all the rest one by one, and viewed them in the same manner. The captain being the fattest, he held him with one hand, as I would do a sparrow, and thrust a spit through him; he

then kindled a great fire, roasted and ate him for his supper. Having finished his repast, he returned to his porch, where he lay and fell asleep, snoring louder than thunder. He slept thus till morning. It was not possible for us to enjoy any rest, so we passed the night in the most painful fear. When day broke, the giant awoke, got up, went out, and left us in the palace.



The next night we determined to revenge ourselves on the brutish giant, and did so in the following manner. After he had again finished his inhuman supper on another of our seamen, he lay down on his back, and fell asleep. As soon as we heard him snore, nine of the boldest among us, and myself, took each of us a spit, and putting the points of them into the fire till they were burning hot, we thrust them into his eye all at once, and blinded him. The pain made him break out into a frightful yell: he started up, and stretched out his hands in rage; but we ran to such places as he could not reach, and after having sought for us in vain, he groped for the gate, and went out, howling in agony. We left the palace, and came to the shore, where we made some rafts, with some timber that lay about, each large enough to carry three men. We waited till day,

when we perceived our cruel enemy, accompanied with two others, almost of the same size, leading him, and a great number more coming before him at a quick pace.

We took to our rafts, and put to sea with all the speed we could. The giants, seeing this, took up great stones,



THE GENIE EATS ONE OF SINDBAD'S COMPANIONS

and running to the shore, entered the water up to the middle, and threw so exactly, that they sunk all the rafts but that I was upon, and all my companions, except the two with me, were drowned. We rowed with all our might, and got out of the reach of the giants. But when we got out to sea, we were exposed to the mercy of the waves and winds, and spent that day and the following night under the most painful uncertainty as to our fate; but next morning we had the good fortune to be thrown upon an island, where we landed with much joy. We found excellent fruit, which afforded us great relief, and recruited our strength.

At night we slept on the sea-shore, but were awakened by the noise of a serpent, whose scales made a rustling noise as he wound himself along. It swallowed up one of my comrades, and we could hear it gnaw and tear the poor fellow's bones, though we had fled to a distance. The following day, to our great terror, we saw the serpent again, when I exclaimed, O Heaven, to what dangers are we exposed! We rejoiced yesterday at having escaped from the cruelty of a giant and the rage of the waves, now are we fallen into another danger equally dreadful.

As we walked about, we saw a large tall tree, upon which we designed to pass the following night for our security, and having satisfied our hunger with fruit, we mounted it accordingly. Shortly after, the serpent came hissing to the foot of the tree; raised itself up against the trunk of it, and meeting with my comrade,

who sat lower than I, swallowed him at once, and went off. I remained upon the tree till it was day, and then came down, more like a dead man than one alive,



expecting the same fate with my two companions. This filled me with horror, and I advanced some steps to throw myself into the sea ; but I withstood this dictate of despair, and submitted myself to the will

of God, who disposes of our lives at His pleasure.

I collected together a great quantity of small wood, brambles, and dry thorns, and making them up into fagots, made a wide circle with them round the tree, and also tied some of them to the branches over my head. Having done this, when the evening came, I shut myself up within this circle, feeling that I had neglected nothing which could preserve me from the cruel destiny with which I was threatened. The serpent came at the usual hour, and went round the tree, seeking for an opportunity to devour me, but was prevented by the rampart I had made, so that he lay till day, like a cat watching in vain for a mouse that has reached a place of safety. When day appeared, he retired, but I dared not leave until the sun arose.

God took compassion on my hopeless state ; for just as I was going to throw myself into the sea, I perceived a ship in the distance. I called as loud as I could, and unfolding the linen of my turban, displayed it, that they might observe me. The crew saw me, and the captain sent his boat for me. As soon as I came on board, the merchants and seamen flocked about me, to know how I came into that desert island ; and after I had related to them all that had befallen me, the oldest among them said they had several times heard of the giants that dwelt in that island, that they were cannibals ; and as to the serpents, they added, that there were abundance in the island , that they hid themselves by day, and came abroad by night. They brought me the best of their provisions, and took me before the captain, who, seeing that I was in rags, gave me one of his own suits. Looking at him, I knew him to be the person who, in my second voyage, had left me in the island where I fell asleep, and sailed without me, or sending to seek for me.

I was not surprised, that he, believing me to be dead, did not recognize me. Captain, said I, look at me, and you may know that I am Sindbad, whom you left in that desert island. The captain recognized me. God be praised, said he. There are your goods, which I always took care to preserve. I took them and thanked him for his care of them. We continued at sea for some time, and at last landed at Salabat, where sandal-wood is obtained, which is much used in medicine.

From Salabat we went to another isle, where I traded for cloves, cinnamon, and other spices. After a long voyage, I arrived at Bussorah, and from thence returned to Bagdad, with so much wealth that I knew not its extent. I gave a great deal to the poor, and bought another estate in addition to what I had already. Thus Sindbad finished the history of his third voyage. He gave another hundred sequins to Hindbad and invited him to dinner again the next day, to hear

THE FOURTH VOYAGE OF SINDBAD THE SAILOR

After I had rested from the dangers of my third voyage, my passion for trade and my love of novelty soon again prevailed ; so I settled my affairs, provided a stock of goods fit for traffic, and took the route of Persia, travelled over several provinces, and then arrived at a port, where I embarked. On putting out to sea, we were overtaken by a sudden gust of wind ; the sails were split in a thousand pieces, and the ship was stranded ; several of the merchants and seamen were drowned, and the cargo was lost.

I had the good fortune, with several others, to get upon some planks, and we were carried by the current to an island which lay before us. There we found fruit and spring-water, which preserved our lives. We stayed all night near the place where we had been cast ashore. Next morning we explored the island, and saw some houses, which we approached. As soon as

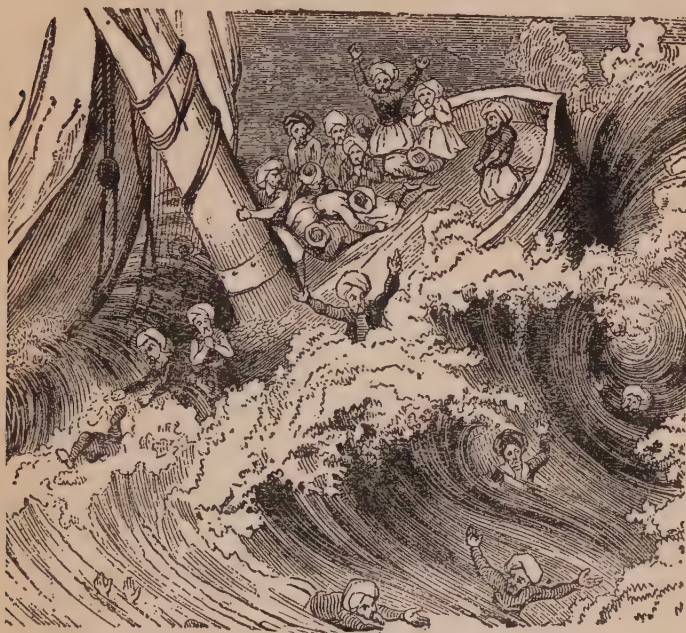
we drew near, we met a great number of negroes, who seized us, shared us among them, and carried us to their respective habitations.

I and five of my comrades were carried to one place ; there they made us sit down, and gave us a certain herb, which they made signs to us to eat. My comrades not noticing that the blacks ate none of it themselves, thought only of satisfying their hunger, and ate with greediness. But I, suspecting some trick, would not so much as taste it, which happened well for me ; for in a little time after I saw my companions had lost their senses, and that when they spoke to me they knew not what they said.

The negroes fed us afterward with rice, prepared with oil of cocoa-nuts ; and my comrades, who had lost their reason, ate of it greedily. I also partook of it, but very sparingly. They gave us that herb at first on purpose to deprive us of our senses, and they supplied us with rice to fatten us ; for, being cannibals, their design was to eat us as soon as we grew fat. This accordingly happened, for they devoured my comrades, who were not sensible of their condition ; but my senses being entire, you may easily guess, that instead of growing fat, as the rest did, I grew leaner every day. The fear of death, under which I labored, turned all my food into poison. I fell into a distemper, which proved my safety ; for the negroes, having killed and eaten my companions, seeing me to be withered, lean, and sick, deferred my death.

Meanwhile I had much liberty, and this gave me an

opportunity to escape. An old man who saw me, and suspected my design, called to me to return ; but I quickly got out of sight. At that time there was none



but the old man about the houses, the rest being abroad, and not to return till night, which was usual with them. Being sure that they could not arrive in time to pursue me, I went on till night, when I stopped to rest a little, and to eat some of the provisions I had secured ; but I set forward again and travelled seven days, avoiding those places which seemed to be

inhabited, and lived for the most part upon cocoa-nuts, which served me both for meat and drink. On the eighth day I came near the sea, and saw some white people like myself, gathering pepper, of which there was great plenty in that place. This I took to be a good omen, and went to them without any scruple.

The people who gathered pepper came to meet me and asked me in Arabic, who I was and whence I came. I was overjoyed to hear them speak in my own language, and satisfied their curiosity by giving them an account of my shipwreck, and how I fell into the hands of the negroes. These negroes, replied they, eat men ; and by what miracle did you escape their cruelty ? I told them my story, at which they were surprised. I stayed with them till they had gathered their quantity of pepper, and then sailed home with them. They presented me to their king, who was a good prince ; and he commanded care to be taken of me.

The island was well peopled, plentiful in everything, and the capital a place of trade. This retreat was very comfortable to me after my misfortunes, and the kindness of this generous prince completed my satisfaction. In a word, there was not a person more in favor with him than myself, and consequently every man in court and city sought to oblige me ; so that in a very little time I was looked upon rather as a native than a stranger.

I observed one thing, which to me appeared very extraordinary. All the people, the king himself not excepted, rode their horses without bridle or stirrups.

I went one day to a workman, and gave him a model for making the stock of a saddle. When that was done, I covered it myself with velvet and leather, and embroidered it with gold. I afterward went to a smith, who made me a bit, according to the pattern I showed him, and also some stirrups. When I had all things completed, I presented them to the king, and put them upon one of his horses. His majesty mounted, and was so pleased with them, that he made me large presents. I made others for the ministers and principal officers, which gained me great regard.

As I paid my court very constantly to the king, he said to me one day, Sindbad, I love thee. I have one thing to demand of thee, which thou must grant. I have a mind thou shouldst marry, that so thou mayst stay in my dominions, and think no more of thy own country. I durst not resist the prince's will, and he gave me one of the ladies of his court, noble, beautiful, and rich. The ceremonies of marriage being over, I dwelt with my wife, and for some time we lived together in perfect harmony. I was not, however, satisfied with my banishment, and designed to escape, and return to Bagdad.

At this time the wife of one of my neighbors, with whom I had contracted a friendship, fell sick and died. I went to comfort him, and said to him as soon as I saw him, God preserve you and grant you a long life. Alas ! replied he, how do you think I should obtain the favor you wish me ? I have not above an hour to live ; for I must be buried this day with my wife. This is a

law in this island. The living husband is interred with the dead wife, and the living wife with the dead husband.

While he was giving me an account of this barbarous custom, his kindred, friends and neighbors came to assist at the funeral. They dressed the corpse of the woman in her richest apparel and all her jewels, as if it had been her wedding-day ; then they placed her on an open bier, and marched to the place of burial. The husband walked first, next to the dead body. They proceeded to a high mountain, and when they had reached their destination, they took up a large stone which formed the mouth of a deep pit, and let down the body with all its apparel and jewels. Then the husband, embracing his kindred and friends, suffered himself to be placed on another bier without resistance, with a pot of water and several small loaves, and was let down in the same manner. The ceremony being over, the mouth of the pit was again covered with the stone, and the company returned.

I mention this ceremony because I was to be the principal actor on a similar occasion. Alas ! my own wife fell sick and died. I made every remonstrance I could to the king not to expose me, a foreigner, to this inhuman law. I appealed in vain. The king and all his court sought to soften my sorrow by honoring the funeral ceremony with their presence ; and at the end of the ceremony I was lowered into the pit with a vessel full of water, and seven loaves. As I approached the bottom I discovered, by the aid of the little light

that came from above, the nature of this subterranean place; it seemed an endless cavern, and might be about fifty fathoms deep. I lived for some time upon my bread and water, when, one day, just as it was on the point of exhaustion, I heard something tread, and breathing or panting as it moved. I followed the sound. The animal seemed to stop sometimes, but always fled and breathed hard as I approached. I pursued it for a considerable time, till at last I perceived a light, resembling a star; I went on, sometimes lost sight of it, but always found it again, and at last discovered that it came through a hole in the rock, which I got through, and found myself upon the sea-shore, at which I felt exceeding joy. I thanked God for this mercy, and shortly afterward



I perceived a ship making for the place where I was. I made a sign with the linen of my turban, and called to the crew as loud as I could. They heard me, and sent a boat to take me on board. We passed by several islands, and among others that called the Isle of Bells, where we landed. Lead mines are found in the island ; also Indian canes, and excellent camphor.



The King of the Isle of Kela is very rich and powerful, and the Isle of Bells, which is about two days' journey in extent, is subject to him. The inhabitants eat human flesh. After we had finished our traffic in that island, we put to sea again, and touched at several other ports ; at last I arrived happily at Bagdad. Out of gratitude to God for His mercies, I contributed liberally toward the support of several mosques and the subsistence of the poor, and enjoyed myself with my friends in festivities and amusements.

Here Sindbad made a new present of one hundred sequins to Hindbad, whom he requested to return with the rest next day at the same hour, to dine with him and hear the story of his fifth voyage.

THE FIFTH VOYAGE OF SINDBAD THE SAILOR

All the calamities I had undergone could not cure me of my inclination to make new voyages. I therefore bought goods, departed with them for the best seaport ; and there, that I might not be obliged to depend upon a captain, but have a ship at my own command, I remained till one was built at my own charge. When the ship was ready I went on board with my goods ; but not having enough to load her, I agreed to take with me several merchants with their merchandise.

We sailed with the first fair wind, and the first place we touched at was a desert island, where we found an egg of a roc, equal in size to that I formerly mentioned. There was a young roc in it, just ready to be hatched, and its beak had begun to break the egg.

The merchants who landed with me broke the egg with hatchets, and pulled out the young roc piecemeal, and roasted it. I had in vain begged them not to meddle with the egg. Scarcely had they finished their repast, when there appeared in the air two great clouds. The captain of my ship said they were the male and female parents of the roc, and pressed us to re-embark with all speed, to prevent the misfortune which he saw would otherwise befall us.

The two rocs approached with a frightful noise, which they redoubled when they saw the egg broken, and their young one gone. They flew back in the

direction they had come, and disappeared for some time, while we made all the sail we could to prevent that which unhappily befell us.

They soon returned, each of them carrying between its talons a huge rock. When they came directly over my ship, they hovered, and one of them let go



his rock; but by the dexterity of the steersman it missed us, and fell into the sea. The other so exactly hit the middle of the ship as to split it into pieces. The mariners and passengers were all crushed to death, or fell into the sea. I myself was of the number of the latter, but, as I came up again, I caught hold of a piece of the wreck, and swimming, sometimes with

one hand and sometimes with the other, but always holding fast the plank, the wind and the tide favoring me, I came to an island, and got safely ashore. I sat down upon the grass and, when rested, went into the island to explore it. It seemed to be a delicious garden. I found trees everywhere, some of them bearing green and others ripe fruits, and streams of fresh, pure water. I ate of the fruits, which I found excellent; and drank of the water, which was very light and good.

On advancing into the island, I saw an old man, who appeared very weak and infirm. He was sitting on the bank of a stream, and at first I took him to be one who had been shipwrecked like myself. I saluted him, but he only slightly bowed his head. I asked him why he sat so still; but he only signed for me to take him upon my back, and carry him over the brook.

I believed him to stand in need of my assistance, took him upon my back, and having carried him over, bade him get down, and for that end stooped, that he might get off with ease; but instead of doing so (which I laugh at every time I think of it), the old man, who to me appeared quite decrepit, threw his legs nimbly about my neck. He sat astride upon my shoulders, and held my throat so tight that I thought he would have strangled me, and I fainted away.

Notwithstanding my fainting, the ill-natured old fellow still kept his seat upon my neck. When I had recovered my breath, he thrust one of his feet against my side, and struck me so rudely with the other, that

he forced me to rise up against my will. Having arisen, he made me carry him under the trees, and forced me now and then to stop, that he might gather and eat fruit. He never left his seat all day; and when I lay down to rest at night, he laid himself down with me, holding still fast about my neck. Every morning he pinched me to make me awake, and forced me to get up and walk, and spurred me with his feet.

One day I found several dry calabashes that had fallen from a tree. I took a large one, and after cleaning it, pressed into it some juice of grapes, which abounded in the island; having filled the calabash, I put it by in a convenient place, and going thither again some days after, I tasted it, and found the wine so good, that it gave me new vigor, and so raised my spirits, that I began to sing and dance as I carried my burden. The old man, seeing the effect which this had upon me, and that I carried him with more ease than before, made me a sign to give him some of it. I handed him the calabash, and the liquor pleasing his palate, he drank it off. There being a quantity of it, he soon began to sing, and to move about from side to side in his seat upon my shoulders, and by degrees to loosen his legs from about me. Finding that he did not press me as before, I threw him upon the ground, where he lay motionless; I then took up a great stone and slew him.

I was glad to be thus freed from this troublesome fellow. I now walked toward the beach, where I met the

crew of a ship that had cast anchor, to take in water, they were surprised to see me, but more so at hearing the particulars of my adventures. You fell, said they, into the hands of the old man of the sea, and are the first who ever escaped strangling by his malicious embraces. He never quitted those he had once made himself master of, till he had destroyed them, and he has made this island notorious by the number of men he has slain. They brought me to the captain, who received me with great kindness. He put out again to sea, and after some days' sail, we arrived at the harbor of a great city, the houses of which overhung the sea.

One of the merchants invited me to go along with him. He gave me a large sack, and recommending me to some people of the town, who used to gather cocoa-nuts, desired them to take me with them. Go, said he, follow them, and act as you see them do ; but do not separate from them, otherwise you may endanger your life. He gave me provisions for the journey, and I went with them.

We came to a thick forest of cocoa-trees, very lofty, with trunks so smooth that it was not possible to climb to the branches that bore the fruit. Here we saw great numbers of apes who fled as soon as they perceived us, and climbed to the tops of the trees with amazing swiftness. The merchants gathered stones, and threw them at the apes on the trees. I did the same ; and the apes threw cocoa-nuts at us so fast, and with such gestures, as showed their anger and resent-

ment. We gathered up the cocoa-nuts, and from time to time threw stones to provoke the apes ; so that by this stratagem we filled our bags with cocoa-nuts. I thus collected as many cocoa-nuts as produced me a large sum.

Having laden our vessel with cocoa-nuts, we set sail and passed by the islands where pepper grows in great plenty. From thence we went to the isle of Comari, where the best species of wood of aloes grows. I exchanged my cocoa in those two islands for pepper and wood of aloes, and went with other merchants a-pearl-fishing. I hired divers, who brought me up some that were very large and pure. I embarked in a vessel that happily arrived at Bussorah ; from thence I returned to Bagdad, where I realized vast sums from my pepper, wood of aloes, and pearls. I gave the tenth of my gains in alms, as I had done before, and rested from my fatigues.

Sindbad ordered one hundred sequins to be given to Hindbad, and requested him and the other guests to dine with him next day, to hear the account of

THE SIXTH VOYAGE OF SINDBAD THE SAILOR

I know, my friends, that you will wish to hear how, after having been shipwrecked five times, and escaped so many dangers, I could resolve again to tempt fortune, and expose myself to new hardships. I am myself astonished at my conduct when I reflect upon it, and must certainly have been actuated by my destiny,

from which none can escape. Be that as it may, after a year's rest, I prepared for a sixth voyage, notwithstanding the entreaties of my kindred and friends, who did all in their power to dissuade me.

Instead of taking my way by the Persian Gulf, I travelled once more through several provinces of Persia and the Indies, and arrived at a seaport, where I embarked in a ship, the captain of which was bound on a long voyage, in which he and the pilot lost their course. Suddenly we saw the captain quit his rudder, uttering loud lamentations. He threw off his turban, pulled his beard, and beat his head like a madman. We asked him the reason ; and he answered, that we were in the most dangerous place in all the ocean. A rapid current carries the ship along with it, and we shall all perish in less than a quarter of an hour. Pray to God to deliver us from this peril ; we cannot escape, if He do not take pity on us. At these words he ordered the sails to be lowered ; but all the ropes broke, and the ship was carried by the current to the foot of a high mountain, where she struck and went to pieces ; yet in such a manner, that we saved our lives, our provisions, and the best of our goods.

The mountain at the foot of which we were was covered with wrecks, with a vast number of human bones, and with a quantity of goods and riches of all kinds. These objects served only to augment our despair. In all other places it is usual for rivers to run from their channels into the sea ; but here a river of fresh water runs from the sea into a dark cavern,

whose entrance is very high and spacious. What is most remarkable in this place is, that the stones of the mountain are of crystal, rubies, or other precious stones. Here is also a sort of fountain of pitch or bitumen, that runs into the sea, which the fish swallow, and evacuate soon afterward, turned into ambergris ; and this the waves throw up on the beach in great quantities. Trees also grow here, mainly wood of aloes, equal in goodness to those of Comari.



WE WERE IN DESPAIR

It is not possible for ships to get off this place, when once they approach within a certain distance. If they be driven thither by a wind from the sea, the wind and the current impel them ; and if they come into it when a land-wind blows, the height of the mountain stops

the wind, and causes a calm, so that the force of the current carries them ashore ; and what completes the misfortune is, that there is no possibility of ascending the mountain, or of escaping by sea.

We continued upon the shore, at the foot of the mountain, in a state of despair, daily expecting death. On our first landing we had divided our provisions as equally as we could, and thus every one lived a longer or shorter time, according to his temperance, and the use he made of his provisions.

I survived all my companions ; and when I buried the last I had so little provisions remaining that I thought I could not long survive, and I dug a grave, resolving to lie down in it. But it pleased God once more to take compassion on me, and put it in my mind to go to the bank of the river which ran into the great cavern. Considering its probable course with great attention, I said to myself, This river, which runs thus underground, must somewhere have an issue. If I make a raft, and leave myself to the current, it will convey me to some inhabited country, or I shall perish. If I be drowned, I lose nothing, but only change one kind of death for another. I went to work and soon made a very solid raft. When I had finished, I loaded it with some chests of rubies, emeralds, ambergris, rock-crystal, and bales of rich stuffs. Having balanced my cargo exactly, and fastened it well to the raft, I went on board with two oars that I had made, and leaving it to the course of the river, resigned myself to the will of God.

As soon as I entered the cavern I lost all light, and the stream carried me I knew not whither. Thus I floated on in perfect darkness, and once found the arch so low, that it very nearly touched my head, which made me cautious afterward to avoid the like danger. All this while I ate nothing but what was just necessary to support nature ; yet, notwithstanding my frugality, all my provisions were spent. Then I became insensible. I cannot tell how long I continued so ; but when I revived, I was surprised to find myself in an extensive plain on the brink of a river, where my raft was tied, amidst a great number of negroes. I got up as soon as I saw them, and saluted them. They spoke to me, but I did not understand their language. I was so transported with joy, that I knew not whether I was asleep or awake : but being persuaded that I was not asleep, I recited the following words in Arabic aloud : — Call upon the Almighty, He will help thee ; thou needest not perplex thyself about anything else : shut thy eyes, and while thou art asleep, God will change thy bad fortune into good.

One of the negroes, who understood Arabic, hearing me speak thus, came toward me, and said, Brother, be not surprised to see us ; we are inhabitants of this country, and water our fields from this river, which comes out of the neighboring mountain. We saw your raft, and one of us swam into the river and brought it thither, where we fastened it, until you should awake. Pray tell us your history. Whence did you come ? I begged of them first to give me

something to eat, and then I would satisfy their curiosity. They gave me several sorts of food, and I related all that had befallen me, which they listened to with attentive surprise. As soon as I had finished, they told me, by the person who spoke Arabic and interpreted to them what I said, that I must go along with them, and tell my story to their king myself.

They sent for a horse, and having helped me to mount, some of them walked before to show the way, while the rest took my raft and cargo and followed. We marched till we came to the capital of Serendib, for it was in that island I had landed. The negroes presented me to their king; approaching his throne, I prostrated myself at his feet. The prince ordered me to rise, and made me sit down near him. I concealed nothing, but related to him all that I have told you. At last my raft was brought in, and the bales opened in his presence: he admired the quantity of wood of aloes and ambergris; but, above all, the rubies and emeralds, for he had none in his treasury that equalled them.

Observing that he looked on my jewels with pleasure, and viewed the most remarkable among them, one after another, I took the liberty to say to him, Sire, not only my person is at your majesty's service, but the cargo of the raft, and I would beg of you to dispose of it as your own. He answered, Sindbad, I will take nothing of yours; far from lessening your wealth, I design to augment it, and will not let you quit my dominions

without marks of my liberality. He charged one of his officers to take care of me, and ordered people to serve me at his own expense.

The capital of Serendib stands at the end of a fine valley, in the middle of the island, encompassed by high mountains. They are seen three days' sail off at sea. Rubies and minerals abound. Rare trees grow there, especially cedars and cocoa-nut. There is also a pearl-fishery in the mouth of its principal river, and in some of its valleys are found diamonds. I made a pilgrimage to the place where Adam was confined after his banishment from Paradise, and had the curiosity to go to the top of the mountain.

When I returned to the city, I prayed the king to allow me to return to my own country, and he granted me permission. He forced a rich present upon me, and at the same time charged me with a letter for the Commander of the Faithful, our sovereign, saying to me, I pray you give this present from me, and this letter, to the Caliph Haroun Alraschid, and assure him of my friendship.

The letter was written on the skin of a certain animal of great value, very scarce, and of a yellowish color. The characters of this letter were of azure, and the contents as follows :

The King of the Indies, before whom march 100 elephants, who lives in a palace that shines with 100,000 rubies, and who has in his treasury 20,000 crowns enriched with diamonds, to Caliph Haroun Alraschid.

Though the present we send you be inconsiderable, receive it, as a brother and a friend, in consideration of the hearty friendship which we bear for you, and of which we are willing to give you proof. We desire the same part in your friendship, considering that we believe it to be our merit, as we are both kings. We send you this letter as from one brother to another. Farewell.

The present consisted (1) of one single ruby made into a cup, about half a foot high, an inch thick, and filled with round pearls of half a drachm each ; (2) The skin of a serpent, whose scales were as bright as an ordinary piece of gold, and had the virtue to preserve from sickness those who lay upon it ; (3) Fifty thousand drachms of the best wood of aloes, with thirty grains of camphor as big as pistachios ; and (4) a female slave of great beauty, whose robe was covered over with jewels.

The ship set sail, and after a long voyage we landed at Bussorah, and from thence I went to Bagdad, where the first thing I did was to acquit myself of my commission.

I took the king's letter, and presented myself at the gate of the Commander of the Faithful, and was conducted to the throne of the caliph. I presented the letter and gift. When he had read what the king wrote to him, he asked me if that prince were really so rich as he represented himself in his letter. I said, Commander of the Faithful, I can assure your majesty he doth not exceed the truth. I bear him witness.

Nothing is more worthy of admiration than the magnificence of his palace. When the prince appears in public, he has a throne fixed on the back of an elephant, and rides betwixt two ranks of his ministers, favorites, and other people of his court. Before him, upon the same elephant, an officer carries a golden lance in his hand, and behind him there is another, who stands with a rod of gold, on the top of which is an emerald, half a foot long and an inch thick. He is attended by a guard of one thousand men, clad in cloth of gold and silk, and mounted on elephants richly caparisoned. The officer who is before him on the same elephant, cries from time to time, with a loud voice, Behold the great monarch, the potent and redoubtable Sultan of the Indies, the monarch greater than Solomon, and the powerful Maharaja. After he has pronounced those words, the officer behind the throne cries in his turn, This monarch, so great and so powerful, must die, must die, must die. And the officer before replies, Praise alone be to Him who liveth for ever and ever. The caliph was much pleased with my account, and sent me home with a rich present.

Here Sindbad commanded another hundred sequins to be paid to Hindbad, and begged his return on the morrow to hear

THE LAST VOYAGE OF SINDBAD THE SAILOR

On my return home from my sixth voyage, I had entirely given up all thoughts of again going to sea;

for, besides that my age now required rest, I was resolved no more to expose myself to such risks as I had encountered, so that I thought of nothing but to pass the rest of my days in tranquillity. One day, however, an officer of the caliph's inquired for me. The caliph, said he, has sent me to tell you that he must speak with you. I followed the officer to the palace, was presented to the caliph, and saluted him by prostrating myself at his feet. Sindbad, said he to me, I stand in need of your service; you must carry my answer and present to the King of Serendib. This command of the caliph was to me like a clap of thunder. Commander of the Faithful, I replied, I am ready to obey your majesty's commands; but I beseech you most humbly to consider what I have undergone. I have also made a vow never to leave Bagdad. The caliph insisted upon my compliance, so I submitted, and told him that I was willing to obey. He was pleased, and ordered me one thousand sequins for the expenses of my journey.

As soon as the caliph's letter and present were delivered to me, I went to Bussorah, where I embarked, and had a very prosperous voyage. Having arrived at the Isle of Serendib, I was conducted to the palace with much pomp, when I prostrated myself on the ground before the king. Sindbad, said the king, you are welcome; I have many times thought of you; I bless the day on which I see you once more. I thanked him for his kindness, and delivered the gifts from my august master.

The caliph's letter was as follows: Greeting, in the name of the Sovereign Guide of the Right Way, from the servant of God, Haroun Alraschid, whom God hath set in the place of vicegerent to His Prophet, after his ancestors of happy memory, to the potent and esteemed Raja of Serendib.

We received your letter with joy and send you this from our imperial residence, the garden of superior wits. We hope when you look upon it, you will perceive our good intention, and be pleased with it. Farewell.

The caliph's present was a complete suit of cloth of gold, fifty robes of rich stuff, a hundred of white cloth, the finest of Cairo, Suez, and Alexandria; a vessel of agate, more broad than deep, an inch thick, and half a foot wide, the bottom of which represented in bas-relief a man with one knee on the ground, who held a bow and an arrow, ready to discharge at a lion. He sent him also a rich tablet, which, according to tradition, belonged to the great Solomon.

The King of Serendib was highly gratified at the caliph's acknowledgment of his friendship. A little time after this audience, I solicited leave to depart, and with much difficulty obtained it. The king, when he dismissed me, made me a very considerable present. I embarked for Bagdad, but had not the good fortune to arrive there so speedily as I had hoped. God ordered it otherwise.

Three or four days after my departure, we were attacked by pirates, who seized upon our ship, because

it was not a vessel of war. Some of the crew offered resistance, which cost them their lives. But for myself and the rest, who were not so imprudent, the pirates saved us, and carried us into a remote island, where they sold us.

I fell into the hands of a rich merchant, who, as soon as he bought me, took me to his house, treated me well, and clad me handsomely as a slave. Some days after, he asked me if I understood any trade. I answered that I was no mechanic, but a merchant, and that the pirates who sold me had robbed me of all I possessed. Tell me, replied he, can you shoot with a bow? I answered that the bow was one of my exercises in my youth. He gave me a bow and arrows, and, taking me behind him on an elephant, carried me to a thick forest some leagues from the town. We went a great way into the wood, and when he thought fit to stop, he bade me alight; then showing me a great tree, Climb up that, said he, and shoot at the elephants as you see them pass by, for there is a number of them in this forest, and if any of them fall, come and give me notice. Having spoken thus, he left me victuals, and returned to the town, and I continued upon the tree all night.

I saw no elephant during the night, but next morning, at break of day, I perceived a great number. I shot several arrows among them; and at last one of the elephants fell, when the rest retired, and left me at liberty to go and acquaint my patron with my success. When I had informed him, he commended my

dexterity, and caressed me highly. We went together to the forest, where we dug a hole for the elephant; my patron designing to return when it was rotten, and take his teeth to trade with.

I continued this employment for two months. One morning, as I looked for the elephants, I saw with amazement that, instead of passing by me across the forest as usual, they stopped, and came to me with a horrible noise, in such numbers that the plain was covered and shook under them. They surrounded the tree in which I was concealed, with their trunks uplifted, and all fixed their eyes upon me. At this alarming spectacle I was so much terrified that my bow and arrows fell out of my hand.

My fears were not without cause; for, after the elephants had stared upon me some time, one of the largest of them put his trunk round the foot of the tree, plucked it up, and threw it on the ground. I fell with the tree, and the elephant, taking me up with his trunk, laid me on his back, where I sat more like one dead than alive, with my quiver on my shoulder. He put himself at the head of the rest, who followed him in line, one after the other, carried me a considerable way, then laid me down on the ground, and retired with all his companions. After having lain some time, and seeing the elephants gone, I got up, and found I was upon a long and broad hill, almost covered with the bones and teeth of elephants. I doubted not but that this was the burial-place of the elephants, and that they carried me thither on

purpose to tell me that I should forbear to kill them, as now I knew where to get their teeth without inflicting injury on them. I did not stay on the hill,



but turned toward the city ; and after having travelled a day and a night, I came to my patron.

As soon as my patron saw me, Ah, poor Sindbad, exclaimed he, I was in great trouble to know what was become of you. I have been at the forest, where I found a tree newly pulled up, and your bow and

arrows on the ground, and I despaired of ever seeing you more. Pray tell me what befell you. I satisfied his curiosity, and we both of us set out next morning to the hill. We loaded the elephant which had carried us with as many teeth as he could bear ; and when we were returned, my master thus addressed me : Hear now what I shall tell you. The elephants of our forest have every year killed a great many slaves, whom we sent to seek ivory. For all the cautions we could give them, those crafty animals destroyed them one time or other. God has delivered you from their fury. It is a sign that He loves you, and has some use for your service in the world. You have procured me incredible wealth ; and now our whole city is enriched by your means, without any more exposing the lives of our slaves. God bless you with all happiness and prosperity. I henceforth give you your liberty ; I will also give you riches.

To this I replied, Master, God preserve you. I desire no other reward for the service I had the good fortune to do to you and your city, but leave to return to my own country. Very well, said he, the trade-winds will in a little time bring ships for ivory. I will then send you home. While waiting for the ship we made so many journeys to the hill, that we filled all our warehouses with ivory. The other merchants who traded in it did the same ; for my master made them partakers of his good fortune.

When the ship arrived at last, my master loaded half of it with ivory on my account, laid in provisions in

abundance for my passage, and obliged me to accept a present of some curiosities of the country of great value. I had returned thanks for all his favors and went aboard.

We stopped at some islands to take in fresh provisions. Our vessel came to a port on the mainland in the Indies, we touched there, and not being willing to venture by sea to Bussorah, I landed my proportion of the ivory, and proceeded on my journey by land. I realized vast sums by my ivory, bought several rarities, intended for presents, and set out in company with a large caravan of merchants. I was a long time on the journey, and suffered much, but was happy in thinking that I had nothing to fear from the seas, from pirates, from serpents, or from the other perils to which I had been exposed. I at last arrived safe at Bagdad, and waited upon the caliph. He loaded me with honors and rich presents, and I have ever since devoted myself to my family, kindred, and friends.

This is the end of the history of the events that happened to me during my voyages and praise be to God the One, the Creator, the Maker.

And when Sindbad had finished his story he ordered his servant to give Hindbad a hundred sequins, and said to him, How now, O my brother ! Hast thou heard of the like of these afflictions and calamities and distresses ?

Know then that these pleasures are a compensation for the toil and humiliations that I have experienced. Upon this, Hindbad advanced, and kissed his hands,

and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favors, for God hath removed from thee the evils of fortune ; and I beg of God that He may continue to thee thy pleasures, and bless thy days. Upon this, Sindbad of the Sea bestowed favors upon him, and made him his boon-companion ; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas !

THE STORY OF THE ADVENTURES OF CALIPH HAROUN ALRASCHID

THE caliph, Haroun Alraschid, was accustomed to visit the city of Bagdad in disguise, that he might himself see into the condition of the people, and hear their reports of his court and government. On one occasion, he and his grand vizier disguised themselves, and went their way through the different parts of the city. As they entered on a bridge which connected together the two parts of the city of Bagdad, they met an old blind man, who asked alms. The caliph put a piece of gold into his hand, on which the blind man caught hold of his hand, and stopped him, saying, Sir, pray forgive me ; I desire you would either give me a box on the ear, or take your alms back again, for I cannot receive it but on that condition, without breaking a solemn oath which I have sworn to God ; and if you knew the reason, you would agree with me that the punishment is very slight. The caliph gave him a very slight blow ; whereupon he let him go, thanked and blessed him.

When they came into the town, they found in a square a great crowd, looking at a young man who was mounted on a mare, which he drove and urged full speed round the place, spurring and whipping the poor

creature so barbarously, that she was all over sweat and blood. The caliph, amazed at the inhumanity of the rider, asked the people why he used the mare so ill, but could learn nothing, except that for some time past he had every day, at the same hour, treated her in the same manner.

The caliph, on his way to his palace, observed in a street, which he had not passed through for a long time, an edifice newly built, which seemed to him to be the palace of some one of the great lords of the court. He asked the grand vizier if he knew to whom it belonged ; who answered he did not, but would inquire ; and thereupon asked a neighbor, who told him that the house belonged to one Cogia Hassan, surnamed Alhabbal, on account of his original trade of rope-making, which he had seen him work at himself, when poor ; that without knowing how fortune had favored him, he supposed he must have acquired great wealth, as he defrayed honorably the expenses he had been at in building.

The grand vizier rejoined the caliph, and gave him an account of what he had heard. I must see this fortunate rope-maker, said the caliph, and also this blind beggar, and the young man who treated the mare so cruelly ; therefore go and tell them to come to my palace. The next day the grand vizier presented the three persons to the caliph. They all three prostrated themselves before the throne, and when they rose up, the caliph asked the blind man his name, who answered, it was Baba Abdalla.

Baba Abdalla, replied the caliph, I ordered you to

come hither, to know from yourself why you made the indiscreet oath you told me of. Tell me freely, for I will know the truth.

Commander of the Faithful, I most humbly ask your pardon for my presumption in requiring you to box my ear. As to my action, I own that it must seem strange to mankind ; but in the eye of God it is a slight penance for a crime of which I have been guilty, and for which, if all the people in the world were each to give me a box on the ear, it would not be a sufficient atonement.

THE STORY OF BABA ABDALLA

Commander of the Faithful, I was born at Bagdad. My father and mother died while I was yet a youth, and I inherited from them an ample estate. Although so young, I neglected no opportunity to increase it by my industry. I soon became rich enough to purchase fourscore camels, which I let out to merchants, who hired them at a profit to me, to carry their merchandise from one country to another.

As I was returning one day with my unloaded camels from Bussorah, I met a dervise, who was walking to Bussorah. I asked him whence he came, and where he was going : he put the same questions to me ; and when we had satisfied each other's curiosity, we produced our provisions and ate together.

During our repast, the dervise told me of a spot in which such immense riches were collected that if all my fourscore camels were loaded with the gold and jewels

that might be taken from it, they would not be missed. I was overjoyed at this intelligence.

You say, continued the dervise, that you have four-score camels : I am ready to conduct you to the place where the treasure lies, and we will load them with as much jewels and gold as they can carry, on condition that when they are so loaded, you will let me have one half, and you be contented with the other ; after which we will separate, and take our camels where we may think fit.

This is a strictly equitable division ; for if you give me forty camels, you will procure by my means wherewith to purchase thousands.

I assented, collected all my camels, and set out with the dervise. After travelling some time, we came to a pass, which was so narrow that two camels could not go abreast. The two mountains which bounded this valley were so high and steep that there was no fear of our being seen by anybody.

When we came into the valley between these two mountains, the dervise bade me stop the camels. He gathered some sticks, and lit a fire : he then cast some incense into it, pronouncing certain words which I did not understand, when presently a thick cloud arose. This soon dispersed, when the rock forming the side of the valley opened, and exposed to view a magnificent palace, in the hollow of the mountain.

So eager was I for the treasures which displayed themselves to my view, that I fell upon the first heap of golden coin that was near me. My sacks were all

large, and I would have filled them all, but I was obliged to proportion my burden to the strength of my camels. The dervise paid more attention to the jewels than the gold, and I soon followed his example, so that



we took away much more jewels than gold. When we had filled our sacks, and loaded our camels, the dervise used the same incantations to shut the treasury as he had done to open it, when the doors closed, and the rock seemed as solid and entire as it was before. I observed that the dervise, before he went away, took a small vessel out of the cave and put it into his breast,

first showing me that it contained only a glutinous sort of ointment.

We now divided our camels. I put myself at the head of my forty, and the dervise placed himself at the head of those which I had given him. We came out of the valley by the way we had entered and travelled together till we came to the great road, where we were to part; the dervise to go to Bussorah, and I to Bagdad. I thanked him for his kindness, testifying my gratitude for the preference he had given me before all other men in letting me have a share of such riches. We embraced each other with great joy, and, taking our leave, pursued our different routes.

I had not gone far, following my camels, which paced quietly on in the track I had put them into, before the demon of envy took possession of my heart, and I deplored the loss of my other forty, but much more the riches wherewith they were loaded. The dervise, said I to myself, has no use for all this wealth, since he is master of the treasure, and may have as much as he pleases; so I determined to take the camels with their loading from him.

To execute this design, I first stopped my own camels, then ran after the dervise, and called to him to stop, which he did. When I came up to him, I said, Brother, I had no sooner parted from you, but a thought came into my head, which neither of us had reflected on before. You are a recluse dervise, disengaged from all the cares of the world, and intent only upon serving God. You know not, perhaps, what trouble you have

taken upon yourself to take care of so many camels. If you would take my advice, you would keep but thirty; you will find them sufficiently troublesome to manage. Take my word ; I have had experience.

I believe you are right, replied the dervise ; choose which ten you please, and take them, and go on in God's keeping. I set ten apart, and put them in the road to follow my others. I could not have imagined that the dervise would have so easily parted with his camels, which increased my covetousness, and made me think that it would be no hard matter to get ten more ; wherefore, instead of thanking him, I said to him again, Brother, I cannot part from you without desiring you to consider once more how difficult a thing it is to govern thirty loaded camels, especially for you who are not used to such work ; you will find it much better to give me as many more back as you have done already.

The dervise gave me, without any hesitation, the other ten camels ; so that he had but twenty left, and I was master of sixty, and might boast of greater riches than any prince. Any one would have thought I should now have been content, but the more we have, the more we want ; and I became more greedy and desirous of the other twenty camels.

I redoubled my solicitations to make the dervise grant me ten of the twenty, which he did with a good grace ; and as to the other ten he had left, I embraced him, kissed his feet, caressed and entreated him, so that he gave me these also. Make a good use of them, brother, said the dervise, and remember that God can

take away riches as well as give them, if we do not assist the poor, whom He suffers to be in want on purpose that the rich may do them good.

I was not yet content, though I had my forty camels again, and knew they were loaded with an inestimable treasure. A thought came into my head, that the little box of ointment which the dervise showed me contained some treasure of great value, and I determined to obtain it. I had just embraced him and bade him adieu ; when I again returned, and said, That little box of ointment seems such a trifle, it is not worth your carrying away. I entreat you to make me a present of it. What occasion has a dervise, who has renounced the vanities of the world, for perfumes ?

The dervise pulled it out of his bosom, and handing it to me, said, Take it, brother, and be content ; if I could do more for you, you needed but to have asked me—I should have been ready to satisfy you. When I had the box in my hand, I opened it, and said, Since you are so good, I am sure you will not refuse to tell me the use of this ointment.

The use is very surprising and wonderful, replied the dervise. If you apply a little of it upon the lid of the left eye, you will see all the treasures contained in the bosom of the earth ; but if you apply it to the right eyelid, it will make you blind.

Take the box, said I to the dervise, and apply some to my left eyelid ; you understand how to do it better than I. The dervise had no sooner done so, than I saw immense treasures and such riches, that I could

give no account of them ; but as I was obliged to keep my right eye shut with my hand, I desired the dervise to apply some of the pomatum to that eye. I am ready to do it, said the dervise ; but you must remember what I told you ; if you put any of it upon your right eye, you would immediately be blind ; such is the virtue of the ointment.

Far from being persuaded of the truth of what the dervise said, I imagined, on the contrary, that there was some new mystery, which he meant to hide from me. Brother, replied I, smiling, I see plainly you wish to mislead me ; it is not natural that this ointment should have two such contrary effects. ‘

It is as I tell you, replied the dervise. You ought to believe me, for I cannot disguise the truth. The dervise made all the resistance possible ; but seeing that I would take no refusal, he took a little of the ointment, and applied it to my right eyelid. But, alas ! I ceased at once to distinguish anything with either eye, and became blind as you see me now.

Ah, dervise ! I exclaimed, in agony, what you forewarned me of has proved but too true. I am now sensible what a misfortune I have brought upon myself by my fatal curiosity and insatiable desire of riches ; but you, dear brother, cried I, addressing myself to the dervise, who are charitable, and good, among the many wonderful secrets you are acquainted with, have you not one to restore to me my sight again ?

Miserable man ! answered the dervise, you might have avoided this misfortune, but you have your de-

serts. The blindness of your mind was the cause of the loss of your eyes. I have no power to restore to you your sight. Pray to God, therefore ; it is He alone that can restore it to you. He gave you riches, of which you were unworthy ; and on that account He takes them from you again, and will by my hands give them to a man not so ungrateful as yourself.

The dervise then left me to myself, overwhelmed with confusion and grief. He collected my camels, and drove them away to Bussorah. I cried out as he was departing, and entreated him not to leave me in that miserable condition, but to conduct me at least to the first caravan ; but he was deaf to my entreaties. Thus deprived of sight and of all I had in the world, I should have died with affliction and hunger, if the next day a caravan returning from Bussorah had not received me charitably, and brought me back to Bagdad.

After this manner was I reduced, without remedy, from a condition of great wealth to a state of poverty. I had no other way to subsist but by asking charity, which I have done till now. But to expiate my offence against God, I enjoined on myself, by way of penance, a box on the ear from every charitable person who shall commiserate my condition and give me alms.

This, Commander of the Faithful, is the motive which caused me to make so strange a request to you. I ask your pardon once more as your slave, and submit to receive the chastisement I deserve.

Baba Abdalla, the caliph said, your sin has been great, but God be praised, your self-inflicted penance proves your sorrow. But that you may forego your asking of alms, I give you henceforth four silver direms a day, which my grand vizier shall give you daily with the penance you have imposed on yourself.

THE STORY OF SIDI NOUMAN

The caliph next addressed himself to the young man who used his mare so ill, and demanded of him the reason of his cruel conduct.

Commander of the Faithful, he replied, my name is Sidi Nouman, and I inherited a fair estate from my parents. Having the means to support a wife, I married when quite young a woman named Amine. The first time I saw my wife without her veil was, according to our custom, after our marriage, and I was rejoiced to find that I had not been deceived in the account which I had heard of her beauty. I was very much pleased with her. The day after our marriage we had a dinner of several dishes, but of none would she partake, save of a little rice, which she ate grain by grain, conveying them to her mouth with a silver bodkin. The same thing happened again at supper. The next day, and every time we ate together, she behaved after the same fashion. I saw clearly that no woman could live on the little she ate, and that there must be some mystery about her. One night, when my wife thought me fast asleep, she got up very

quietly, dressed herself, and left the chamber without the least noise. The instant she closed the door I dressed and followed her. Favored by the light of the moon, I caught sight of her, and traced her to a burial ground near our house, where I saw that she was joined by a female ghoul, and supposed that she would join her in her dreadful orgies. I returned to my house, without having attracted her observation, and lay down again. After a while she came back as noiselessly as she had gone out. On the next day, as she still ate her rice grain by grain : Amine, said I, I have often complained to you of your eating your rice grain by grain. Tell me, are not the dishes served at my table as delicate as the dreadful repast of a ghoul ? I had scarcely said these words, when Amine, who understood what I meant, fell into a fearful fit of passion, and taking a glass of water, threw it in my face, and said, Foolish man ! take the form of a dog.

I had not known that Amine was a sorceress. No sooner was her incantation said than I lost the human form, and found myself a dog. I was so surprised that I did not bark, nor bite, nor run away. I did not know what to do. She then took up a stick and beat me, and half opened the door, with the intention of crushing me against the doorpost as I ran out. I fortunately escaped without further injury than the loss of a part of my tail. The pain I felt made me cry and howl, as I ran along the street. This occasioned other dogs to run after and worry me. To avoid their pursuit, I ran into the shop of a man who dressed and sold sheep's

heads, tongues, and feet; and there got shelter. I soon saw a great many dogs of the neighborhood, drawn thither by the smell of the meat, collected round the shop of my host, waiting till he threw them something; these I joined, and so got something to eat. The next day I found shelter with a baker, who treated me kindly. Here I stayed some months. One day, a woman gave some bad money to my master. He asked her to change it for another piece. The woman refused and maintained it was good money. The baker asserted the contrary, and said, The piece of money is so bad, that I am sure my dog would distinguish it. Come here, said he, calling me, and throwing down the piece of money. See if there is a bad piece of money among these. I looked over all the pieces, and putting my foot upon the bad one, I separated it from the rest, looking in my master's face, as if to show it him.

The baker was extremely surprised, and when the woman was gone told his neighbors what had happened. They quickly came to test my talent, and I never failed to pick out from the silver or gold pieces those which were bad, and to separate them with my foot. The report of me procured my master so much custom, he could scarcely get through it. One day a woman came to buy bread, and to test my knowledge put down six pieces of good and six pieces of bad money, and told me to separate them; I did so with my foot. On her leaving the shop she made me a sign to follow her, which I understood and obeyed.

I followed her at a distance, and reached her as she stopped at her house. I entered with her, and she presented me to her daughter. Daughter, she said, I have brought you the baker's famous dog, who so well knows how to distinguish false money from good. On the first report spread about him, I told you my idea of his being a man, changed into a dog by some enchantment. What say you, am I deceived in my conjecture? You are not deceived, replied the daughter, as I shall soon convince you.

The young lady rose from her seat, took a vessel full of water, into which she dipped her hand, and throwing some of the water on me, she said, If you were born a dog, remain a dog; but if you were born a man, resume the figure of a man, by virtue of this water. At that moment, the enchantment was broken; I lost the form of a dog, and saw myself once more a man. I expressed my deep gratitude to this fair lady, and told her by what means I lost my human shape. Sidi Nouman, said the young woman, I try to do all the good I can with the knowledge of magic which I possess — I will yet further help you. Return to your home; and when you see Amine, your wife, in the first moment of her astonishment at the sight of you, throw over her some of this water which I now give you, pronouncing these words, — Receive the just reward of thy cruelty. I did exactly according to the direction given me; and on my saying the appointed words, my wife was turned into the mare on which I rode yesterday. I punish her very often in the way you saw, to make her sensible

of the cruelty of which she was guilty. I have thus, according to your command, related my history.

Your wife's conduct deserves punishment, but I would have you forego the chastisement. The degradation to her present state is sufficient retribution. I would even wish you to seek the disenchantment of Amine, if you could be sure that she would forego her cruelties, and cease the use of magical arts.

The caliph then turned to Cogia Hassan, and demanded of him a narrative of his good fortune.

THE STORY OF COGIA HASSAN ALHABBAL

Commander of the Faithful, my name is Hassan, but from my trade I am commonly known by the name of Hassan Alhabbal. I owe the good fortune I now enjoy to two dear friends, whose names are Saad and Saadi. Saadi is very rich. He ever maintained the opinion that wealth was essential to happiness, as without it no one could be independent. He declared further his belief that poverty is in most cases owing to a want of sufficient money to commence with ; and if a man once had enough to start with, and made a right use of it, he would, in time, infallibly grow rich. Saad disputed the truth of these sentiments. He maintained that a poor man may become rich by other means as well as money, and that some have become rich by mere chance, as others have done by the possession of sufficient money to commence with.

Saadi replied, We will not dispute any more, but test

our different theories by an experiment. I will give a sum of money to some honest but poor artisan, and see if he does not obtain with it wealth and ease. If I fail, then you shall try if you can succeed better by the means you may employ.

Some few days after this dispute, Saad and Saadi passed by my house as I engaged in my trade of rope-making. They expressed their surprise that, with all my industry, I could not contrive to extend my trade and gradually to save money. I told them that, work as hard as I would, I could with difficulty keep my wife and five children (none of whom could render me the least help) with rice and pulse, and that I could not find money for the first outlay of hemp and materials. After some further conversation, Saadi pulled a purse out of his bosom, and putting it into my hands, said, Here, take this purse; it contains two hundred pieces of gold: God bless you and give you grace to make the good use of them I desire; and, believe me, my friend Saad and I shall both have pleasure if they contribute toward making you more prosperous than you now are.

Commander of the Faithful, continued Hassan, when I had got the purse my joy was so great that my speech failed me, and I could only thank my benefactor by laying hold of the hem of his garment and kissing it; but he drew it from me hastily, and he and his friend pursued their walk. As soon as they were gone, I returned to my work, and my first thought was, what I should do with my purse to keep it safe. I had

neither box nor cupboard to lock it up, nor any other place where I could be sure it would not be discovered if I concealed it.

In this perplexity, I laid aside ten pieces of gold for present necessities, and wrapped the rest up in the folds of the linen which went about my cap. Out of my ten pieces I bought a good stock of hemp, and afterward, as my family had eaten no meat for a long time, I purchased some for supper.

As I was carrying the meat home, a famished vulture flew upon me, and would have taken it away, if I had not held it very fast ; but the faster I held my meat, the more the bird struggled to get it, till unfortunately in my efforts my turban fell on the ground.

The vulture let go his hold of the meat, but seizing my turban, flew away with it. I cried out so loud, that I alarmed all the men, women, and children in the neighborhood, who joined their shouts to make the vulture quit his hold ; but our cries did not avail, he carried off my turban, and we soon lost sight of him. I went home very sad. I bought a new turban, which diminished the small remainder of the ten pieces. What was left was not sufficient to give me any hope of improving my condition, but I most regretted the disappointment I should occasion my benefactor.

While the remainder of the ten pieces lasted, my little family and I lived better than usual ; but I soon relapsed into the same poverty, and the same inability to extricate myself from wretchedness. However, I never murmured ; God, said I, was pleased to give me

riches when I least expected them ; He has thought fit to take them from me again almost at the same time, because it so pleased Him, and they were at His disposal ; yet I will praise His name for all the benefits I have received, as it was His good pleasure, and submit myself, as I have ever done hitherto, to His will.

These were my sentiments, while my wife, from whom I could not keep secret the loss I had sustained, was inconsolable. In my trouble I had told my neighbors, that when I lost my turban I lost a hundred and ninety pieces of gold ; but as they knew my poverty, they only laughed at me.

About six months after this misfortune, the two friends, walking through that part of the town where I lived, called to inquire after me. Well, said Saad, we do not ask you how affairs go since we saw you last ; without doubt they are in a better train.

Gentlemen, replied I, I deeply grieve to tell you, that your good wishes, and my hopes, have not had the success you had reason to expect, and I had promised myself. You will scarcely believe the extraordinary adventure that has befallen me when I tell you, on the word of an honest man, that a vulture flew away with my turban, in which for safety I had wrapped my money.

Saadi rejected my assertion, and said, Hassan, you joke, and would deceive me. What have vultures to do with turbans ? They only search for something to satisfy their hunger. Sir, I replied, the thing is so publicly known in this part of the town, that there is

nobody but can satisfy you of the truth of my assertions. Saad took my part, and told Saadi a great many as surprising stories of vultures, some of which he affirmed he knew to be true; who, after bidding me be more careful, at last pulled his purse out of his vest-band, and counted out two hundred pieces of gold into my hand, which I put into my bosom for want of a purse. I told him that the obligation of this his second kindness was much greater than I deserved, and that I should be sure to make good use of his advice. I would have said a great deal more, but he did not give me time, for he went away, and continued his walk with his friend.

As soon as they were gone, I left off work, and went home, but finding neither my wife nor children within, I pulled out my money, put ten pieces on one side for present use, and wrapped up the rest in a clean linen cloth, tying it fast with a knot, and placing it for safety in an earthen vessel full of bran, which stood in a corner, which I imagined neither my wife nor children would look into. My wife came home soon after, and as I had but little hemp in the house I told her I should go out to buy some, without saying anything to her about the second present from Saadi.

While I was absent, a sandman, who sells washing-balls, which women use in the baths, passed through our street. My wife, who had no money, asked him if he would exchange his washing-balls for some bran. The sandman consented, and the bargain was made.

Not long after, I came home with as much hemp as I could carry, followed by five porters loaded also with

hemp. After I had satisfied them for their trouble, I looked about me, and could not see the pot of bran. I asked my wife, what was become of it ; when she told me the bargain she had made with the sandman. Unfortunate woman ! cried I, you know not what you have done. You thought you only sold the bran, but with the bran you have given the sandman a hundred and ninety pieces of gold, which Saadi made me a second present of.

My wife was like one distracted when she knew what she had done. She cried, beat her breast, and tore her hair and clothes. Unhappy woman that I am, cried she, where shall I find this sandman ? I never saw him before. O husband, added she, you were much to blame in not telling the secret to me.

Wife, said I, moderate your grief ; by your cries you will alarm the neighbors, and they will only laugh at, instead of pitying us. We had best bear our loss patiently, and submit ourselves to the will of God. It is true we live but poorly ; but what have the rich which we have not ? Do not we breathe the same air, enjoy the same light, and the same warmth of the sun ? Why should we envy their happiness ? They die as well as we. In short, while we live in the fear of God, the advantage they have over us is so very inconsiderable, that we ought not to covet it.

My wife and I comforted ourselves with these reflections, and I pursued my trade with as much alacrity as before these two mortifying losses which followed one another so quickly. The only thing that troubled

me sometimes was, how I should look Saadi in the face when he should come and ask me how I had improved his two hundred pieces of gold.

After some time, Saad and Saadi again called to inquire of my progress. Each still entertained their former differing opinions as to the result of Saadi's repeated liberality. I saw them at a distance, but made as if I had not seen them. I applied very earnestly to my work, and never lifted up my eyes till they were close to me and had saluted me. I told them at once my last misfortune, and that I was as poor as when they first saw me. After that I said, Could I guess that a sandman would come by that very day, and my wife give him in exchange a pot of bran which had stood there for many years? You may indeed allege that I ought to have told my wife of it; but I will never believe that such prudent persons, as I am persuaded you are, would have given me that advice; and if I had put my money anywhere else, what certainty could I have had that it would be more secure?

I see, sir, said I, addressing myself to Saadi, that it has pleased God, whose ways are impenetrable, that I should not be enriched by your liberality, but that I must remain poor; however, the obligation is the same as if it had wrought the desired effect.

After these words I was silent; and Saadi replied, I do not regret the four hundred pieces of gold I gave you to raise you in the world. I did it in duty to God, without expecting any recompense but the pleasure of doing good, and for the sake of an experiment I wished

to make. Then turning about to his friend, Saad, continued he, you may now make your experiment, and let me see that there are ways, besides giving money, to make a poor man's fortune. Let Hassan be the man. I dare say, whatever you may give him he will not be richer than he was with four hundred pieces of gold. Saad had a piece of lead in his hand, which he showed Saadi. You saw me take up this piece of lead, which I found on the ground ; I will give it to Hassan, and you shall see what it comes to be worth.

Saadi burst out laughing at Saad. What is that bit of lead worth ? said he, a farthing ! What can Hassan do with that ? Saad presented it to me, and said, Take it, Hassan ; let Saadi laugh, you will tell us some news of the good luck it has brought you one time or another. I thought Saad was in jest, and had a mind to divert himself ; however, I took the lead and thanked him. The two friends pursued their walk, and I fell to work again.

At night when I pulled off my clothes to go to bed, the piece of lead, which I had never thought of from the time he gave it to me, tumbled out of my pocket. I took it up, and laid it on the place that was nearest me. The same night it happened that a fisherman, a neighbor, mending his nets, found a piece of lead wanting ; and it being too late to buy any, as the shops were shut, and he must either fish that night, or his family go without bread the next day, he called to his wife and bade her inquire among the neighbors for a piece. She went from door to door on both sides of

the street, but could not get any, and returned to tell her husband her ill success. He asked her if she had been to several of their neighbors, naming them, and among the rest, my house. No, indeed, said the wife, I have not been there; I know by experience they never have anything when one wants it. No matter, said the fisherman, you must go there; for though you have been there a hundred times before without getting anything, you may chance to obtain what we want now.

The fisherman's wife knocked at my door. I asked her what she wanted? Hassan, said she, my husband wants a bit of lead to load his nets with; and if you have a piece, desires you to give it him.

The piece of lead which Saad had given me was so fresh in my memory, that I could not forget it. I told my neighbor I had some; and if she would stay a moment my wife should give it to her. My wife got up, and groping about, found the lead, opened the door, and gave it to the fisherman's wife; who was so overjoyed that she promised my wife, that in return for the kindness she did her and her husband, she would answer for him we should have the first cast of the nets.

The fisherman was so much rejoiced to see the lead, that he much approved his wife's promise. He finished mending his nets, and went fishing two hours before day. At the first throw he caught but one fish, about a yard long, and proportionable in thickness; but afterward had successful casts.

When the fisherman had done fishing, he went home,

where his first care was to think of me. I was surprised to see him come to me with a large fish in his hand. Neighbor, said he, my wife promised you last night, in return for your kindness, whatever fish I should catch at my first throw; and I approved her promise. It pleased God to send me no more than this one for you, which, such as it is, I desire you to accept. Had He sent me my net full, they should all have been yours.

Neighbor, I said, the bit of lead which I sent you was such a trifle, that it ought not to be valued at so high a rate; neighbors should assist each other in their little wants. I have done no more for you than I should have expected from you had I been in your situation; therefore, I would refuse your present, if I were not persuaded you gave it me freely, and that I should offend you; and since you will have it so, I take it, and return you my thanks.

After these civilities, I took the fish, and carried it to my wife, who was much startled to see so large a fish. What would you have me do with it? said she. Our gridiron is only fit to broil small fish; and we have not a pot big enough to boil it. That is your business, said I. Dress it as you will, I shall like it either way. I then went to work again.

In gutting the fish, my wife found a hard, clear substance which she took for a piece of glass. She gave it to the youngest of our children for a plaything, and his brothers and sisters handed it about from one to another, to admire its brightness and beauty. At night,

when the lamp was lighted, and the children were still playing with it, they saw that it gave a light when my wife, who was getting them their supper, stood between them and the lamp, upon which they snatched it from one another to try it; and the younger children fell a-crying that the elder would not let them have it long enough in the dark.

I called to the eldest to know what was the matter, who told me it was about a piece of glass which gave a light. On hearing this, I bade my wife put out the lamp, and we found that the piece of glass gave so great a light, that we might see to go to bed without the lamp. I placed the bit of glass upon the chimney to light us. Look, said I, this is a great advantage that Saad's piece of lead procures us: it will spare us the expense of oil. When the children saw the lamp was put out, and the bit of glass supplied the place, they cried out and made so great a noise from astonishment, that it alarmed the neighborhood.

Now, there was but a very slight partition-wall between my house and my next neighbor's, who was a very rich Jew, and a jeweller; and the chamber that he and his wife lay in joined to ours. They were both in bed, and the noise my children made awakened them. The next morning the jeweller's wife came to mine to complain of being disturbed out of their first sleep. Good neighbor Rachel (which was the Jew's wife's name), said my wife, I am very sorry for what happened, and hope you will excuse it; you know the children will laugh and cry for a trifle. See here; it

was this piece of glass which I took out of the fish that caused all the noise.

Indeed, Ayesha (which was my wife's name), said the jeweller's wife, I believe as you do it is a piece of glass; but as it is more beautiful than common glass, and I have just such another piece at home, I will buy it, if you will sell it.

The children, who heard them talking of selling their plaything, interrupted their conversation, crying and begging their mother not to part with it, who, to quiet them, promised she would not.

The Jewess being thus prevented from obtaining the supposed piece of glass, went away; but first whispered to my wife, who followed her to the door, if she had a mind to sell it, not to show it to anybody without acquainting her. Rachel could not rest satisfied till she had made her husband acquainted with what she had seen in my house, and immediately went to his stall to acquaint him with her discovery. On her return home, she came again privately, and asked her if she would take twenty pieces of gold for the piece of glass she had shown her.

My wife, thinking the sum too considerable for a mere piece of glass as she had thought it, would not make any bargain; but told her, she could not part with it till she had spoken to me. In the meantime, I came from my work to dinner. As they were talking at the door, my wife stopped me, and asked if I would sell the piece of glass she had found in the fish's belly for twenty pieces of gold, which our neighbor offered her. I re

turned no answer; but called to mind the confidence with which Saad, in giving me the piece of lead, told me it would make my fortune. The Jewess, fancying that the low price she had offered was the reason I made no reply, said, I will give you fifty, neighbor, if that will do.

As soon as I found that she rose so suddenly from twenty to fifty, I told her that I expected a great deal more. Well, neighbor, said she, I will give you a hundred, and that is so much, I know not whether my husband will approve my offering it. At this new advance, I told her I would have a hundred thousand pieces of gold for it; that I saw plainly that the diamond, for such I now guessed it must be, was worth a great deal more, but I would limit myself to that price, which I was determined to have; and if they refused to give it, other jewellers should have it, who would give a deal more.

The Jewess confirmed me in this resolution, by her eagerness to conclude a bargain, and by coming up at several biddings to fifty thousand pieces of gold, which I refused. I can offer you no more, said she, without my husband's consent. He will be at home at night, and I would beg the favor of you to let him see it; which I promised. At night the Jew himself came home. Neighbor Hassan, said he, I desire you would show me the diamond your wife showed to mine. I brought him in, and showed it to him. He looked at and admired it a long time. Well, neighbor, said he, my wife tells me she offered you fifty thousand pieces of gold; I will give you twenty thousand more.

Neighbor, said I, your wife can tell you that I value my diamond at a hundred thousand pieces, and I will take nothing less. He haggled a long time with me in hopes that I would make some abatement; but finding that I was positive he at last concluded the bargain on my own terms, and fetched two bags of a thousand pieces each, as an earnest. The next day he brought me the sum we had agreed for at the time appointed, and I delivered to him the diamond.

Having thus sold my diamond, and being rich beyond my hopes, I thanked God for His bounty; and would have gone and thrown myself at Saad's feet to express my gratitude, had I known where he lived; as also at Saadi's, to whom I was first obliged, though his good intention had not the same success.

Afterward I thought of the use I ought to make of so great a sum. My wife proposed to buy rich clothes for herself and children; to purchase a house and furnish it handsomely. I told her we ought not to begin with such expenses; for, said I, money should only be spent so that it may produce a fund from which we may draw without its failing. This I intend, and shall begin to-morrow.

I spent all that day and the next in going to the people of my own trade, who worked as hard every day for their bread as I had done, and giving them money beforehand, engaged them to work for me in different sorts of ropemaking, according to their skill and ability, with a promise not to make them wait for their money, but to pay them as soon as their work was done.

By this means I engrossed almost all the business of Bagdad, and everybody was pleased with my punctual payment.

As so great a number of workmen produced a large quantity of work, I hired warehouses in several parts of the town to hold my goods, and appointed over each a clerk, to sell both wholesale and retail, and by this economy received considerable profit. Afterward, I bought ground, and built the house you saw yesterday, which, though it makes so great an appearance, consists, for the most part, of warehouses for my business, with apartments for myself and family.

Some time after I had removed to this house, Saad and Saadi called on me in my former habitation, and learned, to their great surprise, that I was become a great manufacturer, and was no longer plain Hassan, but Cogia Hassan Alhabbal.

They immediately set out to visit me in my new abode. I saw my two friends as they approached my gate. I rose from my seat, ran to them, and would have kissed the hem of their garments; but they would not suffer it, and embraced me. I assured them I had not forgotten that I was poor Hassan the ropemaker, nor the obligations I had to them; but were this not the case, I knew the respect due to them, and begged them to sit down in the place of honor, and I seated myself opposite to them.

Then Saadi, addressing himself to me, said, Cogia Hassan, I cannot express my joy to see you. I am per-

suaded that those four hundred pieces I gave you have made this change in your fortune.

Saad did not at all agree with this speech of Saadi's. When he had done, he said to him, Saadi, I am vexed that you still persist in not believing the statements Hassan has already made you. I believe those two accidents which befell him are true : but let him say to which of us he most owes his present good fortune. After this discourse I said, addressing myself to the two friends, Gentlemen, I will declare to you the whole truth with the same sincerity as before. I then told them every circumstance of the history which I have now related to you, Commander of the Faithful.

All my protestations had no effect on Saadi. Cogia Hassan, replied he, the adventure of the fish and of the diamond found in his stomach, appears to me as incredible as the vulture's flying away with your turban, and the exchange made by your wife with the sandman. Be it as it may, you are no longer poor, but rich, as I intended you should be by my means ; and I rejoice sincerely.

As it grew late, they arose to depart ; when I stopped them, and said, There is one favor I have to ask. I beg of you to stay with me to-night, and to-morrow I will carry you by water to a small country house, which I have bought, and we will return in the evening. If Saad has no business that calls him elsewhere, said Saadi, I consent. Saad told him that nothing should prevent him enjoying his company.

While supper was being prepared, I showed them my

house and all my offices. I called them both benefactors, without distinction ; because without Saadi, Saad would never have given me the piece of lead ; and without Saad, Saadi would not have given me four hundred pieces of gold. Then I brought them back again into the hall, where they asked me several questions about my concerns ; and I gave them such answers as satisfied them.

During this conversation, my servants came to tell me that supper was served up. I led them into another hall, where they admired the manner in which it was lighted, the furniture, and the entertainment I had provided. I regaled them also with a concert of vocal and instrumental music during the repast, and afterward with a company of dancers, and other entertainments, endeavoring as much as possible to show them my gratitude.

The next morning, as we had agreed to set out early to enjoy the fresh air, we repaired to the river-side by sunrise, and went on board a pleasure-boat that waited for us and in less than an hour, with six good rowers and the stream, we arrived at my country house. Afterward we walked in the gardens, where was a grove of orange and lemon trees, planted at equal distances, and watered by channels cut from a neighboring stream. The pleasant shade, the fragrant smell which perfumed the air, the soft murmurings of the water, the harmonious notes of an infinite number of birds, were so delightful, that they frequently stopped to express how much they were obliged to me for bringing them to so exqui-

site a place, and to offer me their congratulations. I led them to the end of the grove, which was very long and broad, where I showed them a wood of large trees, which terminated my garden.

Two of my boys, whom I had sent into the country, with a tutor, had gone just then into the wood; and seeing a nest, which was built in the branches of a lofty tree, they bade a slave climb the tree for it. The slave was much surprised to find it composed of a turban. He brought it down, and as he thought that I might like to see a nest that was so uncommon, he gave it to the eldest boy to bring to me.

The two friends and I were very much surprised at the novelty; but I much more when I recognized the turban to be that which the vulture had flown away with. After I had examined it well, and turned it about, I said to my guests, Gentlemen, can you remember the turban I had on the day you did me the honor first to speak to me? — I do not think, said Saad, that we gave any attention to it; but if the hundred and ninety pieces of gold are in it, we cannot doubt of it.

Sir, replied I, there is no doubt but it is the same turban; for, besides that I know it perfectly well, I feel by the weight it is too heavy to be any other, and you will perceive this if you will give yourself the trouble to take it in your hand. Then, after taking out the young birds, I put it into his hands, and he gave it to Saadi. Now, sir, added I, taking the turban again, observe well before I unwrap it, that it is of no very fresh date in the tree; and the state in which you

see it, and the nest so neatly made in it, are sufficient proofs that the vulture laid it in the tree upon the day it was seized.

While I was speaking, I pulled off the linen cloth which was wrapped about the cap of the turban, and took out the purse, which Saadi knew to be the same he had given me. I emptied it before them, and said, There, gentlemen, there is the money, count it, and see if it be right; which Saad did, and found it to be one hundred and ninety pieces of gold. Then Saadi, who could not deny so manifest a truth, said, I agree, Cogia Hassan, that this money could not serve to enrich you, but the other hundred and ninety pieces, which you would make me believe you hid in a pot of bran, might. — Sir, I answered, I have told you the truth in regard to both sums, and I shall hope yet to prove it to your satisfaction.

After this, we returned, and entered the house, just as dinner was being served. After dinner, I left my guests to take their siesta during the heat of the day, while I went to give orders to my gardener. Afterward I returned to them again, and we talked of indifferent matters till it grew a little cooler; when we returned into the garden for fresh air, and stayed till sunset. We then mounted our horses, and after a ride of two hours reached Bagdad by moonlight.

It happened, by some negligence of my grooms, that we were then out of grain for the horses, and the storehouses were all shut up; when one of my slaves, seeking about the neighborhood, met with a pot of bran in

a shop; bought the bran, and brought the pot along with him, promising to carry it back again the next day. The slave dividing it among the horses, felt a linen cloth tied up, and very heavy; he brought the cloth to me in the condition that he found it and presented it to me. I at once knew what it was, and said to my two benefactors, Gentlemen, it has pleased God that you should not part from me without being fully convinced of the truth of what I have assured you. There are the other hundred and ninety pieces of gold which you gave me, continued I, addressing myself to Saadi. I know it well by the cloth, which I tied up with my own hands; and then I told out the money before them. I ordered the pot to be brought to me, knew it to be the same; and sent to my wife to ask if she recognized it. She sent me word that it was the same pot she had exchanged full of bran for the scouring-earth.

Saadi submitted, renounced his incredulity, and said to Saad, I yield to you, and acknowledge that money is not always the means of becoming rich.

When Saadi had spoken, I said to him, I dare not propose to return you the three hundred and eighty pieces of gold which it hath pleased God should be found, to undeceive you as to the opinion of my honesty. I am persuaded that you did not give them to me with an intention that I should return them; and if you approve of my proposal, I will give them to the poor, that God may bless us both.

The two friends next day returned home. I thanked

them both, and regarded the permission they gave me to cultivate their friendship, and to visit them, as a great honor.

The caliph, at the conclusion of this story, said, Cogia Hassan, I have not for a long time heard anything that has given me so much pleasure, as having been informed of the wonderful ways by which God gave thee thy riches. Thou oughtest to continue to return Him thanks, and to use well His blessings. That same diamond which made thy fortune is now in my treasury; and I am happy to learn how it came there; but because there may remain in Saadi some doubts on the singularity of this diamond, which is the most precious and valuable jewel I possess, I would have you carry him and Saad to my treasurer, who will show them.

After these words, the caliph signified to Cogia Hassan, Sidi Nouman, and Baba Abdalla, by a bow of his head, that he was satisfied with them; they all prostrated themselves, and retired.

THE STORY OF THE FISHERMAN AND THE GENIE

THERE was once an aged fisherman, so poor that he could barely obtain food for himself, his wife, and his three children. He went out early every morning to his employment ; and he had imposed a rule upon himself never to cast his nets above four times a day.

On one occasion he set out before the morn had disappeared. When he reached the sea-shore, he undressed himself and cast his nets. In drawing them to land three times in succession, he felt sure from their resistance and weight that he had secured an excellent draught of fish. Instead of which, he only found on the first haul the carcass of an ass ; on the second a large pannier filled with sand and mud ; and on the third, a large quantity of heavy stones, shells, and filth. It is impossible to describe his disappointment. The day now began to break, and he threw his nets for the fourth time. Again he supposed he had caught a great quantity of fish, as he drew them with as much difficulty as before. He nevertheless found none ; but discovered a heavy copper vase shut up and fastened with lead, on which there was the impression of a seal. I will sell this to a founder, said he with joy, and with

the money I shall get for it I will purchase a measure of corn.

He examined the vase on all sides ; he shook it, but could hear nothing ; and this, together with the impression of the seal on the lead, made him think it was filled with something valuable. To find out, he took his knife, and got it open. He directly turned the top downwards, and was much surprised to find nothing come out ; he then set it down before him, and while he was observing it, there issued from it so thick a smoke that he was obliged to step back a few paces. This smoke, by degrees, rose almost to the clouds, and spread itself over both the water and the shore, appearing like a thick fog. The fisherman was surprised at this sight. When the smoke had all come out from the vase, it again collected itself, and became a solid body, and then took the shape of a genie of a gigantic size. The genie, looking at the fisherman, exclaimed, Humble thyself before me, or I will kill thee. And for what reason will you kill me ? answered the fisherman ; have you already forgotten that I have set you at liberty ? — I remember it very well, returned he ; but that shall not prevent my destroying thee, and I will only grant thee one favor. — And pray what is that ? said the fisherman. It is, replied the genie, to permit thee to choose the manner of thy death. I can treat thee no otherwise, said the genie ; and to convince thee of it, hear my history —

I am one of those spirits who rebelled against the sovereignty of God. Solomon, the son of David, the

prophet of God, commanded me to acknowledge his authority, and submit to his laws. I haughtily refused. To punish me, he enclosed me in this copper vase ; and to prevent me forcing my way out, he put upon the leaden cover the impression of his seal, on which the great name of God is engraven. This done, he gave the vase to one of those genies who obeyed him, and ordered him to cast me into the sea.

During the first century of my captivity, I swore that if any one delivered me before the first hundred years were passed, I would make him rich. During the second century, I swore that if any released me, I would discover to him all the treasures of the earth. During the third, I promised to make my deliverer a most powerful monarch, and to grant him every day any three requests he chose. These centuries passed away without any deliverance. Enraged, at last, to be so long a prisoner, I swore that I would, without mercy, kill whoever should in future release me, and that the only favor I would grant him should be, to choose what manner of death he pleased. Since, therefore, thou hast come here to-day, and hast delivered me, fix upon whatever kind of death thou wilt.

The fisherman was in great distress at finding him thus resolved on his death, not so much on his own account as for his three children, whose means of subsistence would be greatly reduced by his death. Alas ! he cried, have pity on me, remember what I have done for thee. — Let us lose no time, cried the genie ; your arguments avail not. Make haste, tell me how you wish to die.

Necessity is the mother of invention ; and the fisherman thought of a stratagem. Since, said he, I cannot escape death, I submit to the will of God ; but before I choose the sort of death, I conjure you, by the great name of God, which is graven upon the seal of the prophet Solomon, the son of David, answer me truly



HUMBLE THYSELF BEFORE ME, OR I WILL KILL THEE.

to a question I am going to put to you. The genie trembled at this adjuration, and said to the fisherman, Ask what thou wilt, and make haste.

Dare you to swear by the great name of God that you really were in that vase ? This vase cannot contain one of your feet ; how, then, can it hold your

whole body? — I swear to thee, replied he, that I was there just as thou seest me. Wilt thou not believe me after the solemn oath I have taken? — No, truly, added the fisherman, I shall not believe you unless I were to see it.

Immediately the form of the genie began to change into smoke, and extended itself as before, over both the shore and the sea; and then, collecting itself, began to enter the vase, and continued to do so, in a slow and equal manner, till nothing remained without. The fisherman immediately took the leaden cover, and put it on the vase. Genie, he cried, it is now your turn to ask pardon. I shall throw you again into the sea, and I will build, opposite the very spot where you are cast, a house upon the shore, in which I will live, to warn all fishermen that shall come and throw their nets, not to fish up so evil a genie as thou art, who makest an oath to kill the man who shall set thee at liberty.

The genie tried to move the fisherman's pity, but in vain. You are too treacherous for me to trust you, returned the fisherman: I should deserve to lose my life if I should put myself in your power a second time. One word more, fisherman, cried the genie; I will teach you how to become rich.

The hope of being no longer in want at once disarmed the fisherman. I could listen to thee, he said, were there any credit to be given to thy word. Swear to me by the great name of God that you will faithfully perform what you promise, and I will open the vase. I do not believe that you will dare break such an oath. The

genie did so ; and the fisherman took off the covering. The smoke instantly ascended, and the genie resuming his usual form, kicked the vase into the sea. Be of good heart, fisherman, cried he, I have thrown the vase into the sea only to see whether you would be alarmed ; but to show you that I intend to keep my word, take your nets and follow me. They passed by the city, and went over the top of a mountain, from whence they descended into a vast plain, which led them to a lake, situated between four hills.



When they were arrived on the borders of the lake, the genie said to the fisherman, Throw your nets, and catch fish. The fisherman saw a great quantity in the lake ; and was greatly surprised at finding them of four different colors — white, red, blue, and yellow. He threw his nets and caught four, one of each color. As he had never seen any similar to them, he could hardly cease admiring them ; and judging that he could dis-

pose of them for a considerable sum, he expressed great joy. Carry these fish to the palace, said the genie, and present them to the sultan, and he will give you more money than you ever handled in all your life. You may come every day and fish in this lake, but beware of casting your nets more than once each day; if you act otherwise, you will repent: therefore, take care. This is my advice, and if you follow it exactly you will do well. He then struck the earth with his feet, and it clove asunder, and swallowed him.

The fisherman resolved to observe the advice of the genie in every point, and never to throw his nets a second time. He went back to the town, and presented his fish at the sultan's palace. The sultan was much surprised when he saw the four fish brought him by the fisherman. He took them one by one, and observed them most attentively; and after admiring them a long time, he said to his first vizier, Take these fish and carry them to the cook; I think they must be as good as they are beautiful; and give the fisherman four hundred pieces of gold. The fisherman, who had never seen so large a sum of money at once, could not conceal his joy, and thought it all a dream, until he applied the gold in relieving the wants of his family.

As soon as the cook had cleaned the fish which the vizier had brought, she put them upon the fire in a frying-pan, with some oil; and when she thought them sufficiently done on one side, she turned them. She had hardly done so when, wonderful to relate, the wall of the kitchen opened, and a young lady of wondrous

beauty appeared. She was dressed in a satin robe, embroidered with flowers, and adorned with earrings and a necklace of large pearls, and gold bracelets set with rubies; and held a rod in her hand. She moved toward the frying-pan, to the great amazement of the cook, who remained motionless at the sight, and striking one of the fish with her rod, she said, Fish, fish, art thou doing thy duty? The fish answering not a word, she again repeated



it, when the four fish all raised themselves up, and said very distinctly, Yes, yes, if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we conquer, and are content. When these words were spoken, the damsel overturned the frying-pan, and went back through the open wall, which immediately closed up, and was in the same state as before.

The cook recovering from her fright, went to take

up the fish, which had fallen upon the hot ashes; but found them blacker than coal, and not fit to send to the sultan. At this she began to cry with all her might.



Alas, said she, what will become of me? I am sure when I tell the sultan what I have seen, he will not believe me, but will be enraged with me!

While she was in this distress, the grand vizier

entered, and asked if the fish were ready. The cook then related all that had taken place, at which he was much astonished; but without speaking a word of it to the sultan, he invented an excuse which satisfied him. He then sent to the fisherman for four more fish, who promised to bring them the next morning.

The fisherman set out before it was day, and went to the lake. He threw his nets, and drawing them out, found four more fish, like those he had taken the day before, each of a different color. He brought them to the grand vizier by the time promised. The minister took them, and carried them to the kitchen, where he shut himself up with only the cook, who prepared to dress them before him. She put them on the fire as she had done the others the day before, when the grand vizier witnessed an exact repetition of all that had been told him by the cook. This is very surprising, he cried, and too extraordinary to be kept secret from the sultan's ears. I will myself go and inform him of this prodigy.

The sultan being much astonished, sent for the fisherman, and said to him, Canst thou not bring me four more such fish? — If your majesty, answered the fisherman, will grant me till to-morrow, I will do so. He obtained the time he wished, and went again, for the third time, to the lake, and caught four fish of different colors at the first throw of his nets, and took them to the sultan, who expressed the greatest pleasure at seeing them, and ordered four hundred more pieces of money to be given to the fisherman.

As soon as the sultan had got the fish, he had them taken into his own cabinet, with all that was necessary for frying them. Here he shut himself up with the grand vizier, who began to cook them, and put them on the fire in the pan. As soon as they were done on one side, he turned them on the other. The wall of the cabinet opened; but, instead of the beautiful lady,



there appeared a black, dressed in the habit of a slave, of a very large and gigantic stature, and holding a large green staff in his hand. He advanced to the frying-pan, and touching one of the fish with his rod, he cried out in a terrible voice, Fish, fish, art thou doing thy duty? At these words, the fish lifted up their heads, and answered, Yes, yes, we are; if you reckon, we reckon; if you pay your debts, we pay ours; if you

dy, we conquer, and are content. The fish had scarcely said this, when the black overturned the vessel into the middle of the cabinet, and reduced the fish to a coal; this done, he retired fiercely, and entering again into the aperture, it closed, and the wall appeared just as it did before.

The sultan being convinced that these fish signified something very extraordinary, and having learned from the fisherman that he caught them in the lake situated in the midst of the four small hills, not more than three hours' journey from the palace, commanded all his court to take horse and set out for the place, with the fisherman as a guide.

The sultan halted on the side of the lake; and, after observing the fish with great admiration, demanded of his courtiers if it were possible that they had never seen this lake, which was within so short a distance of the city. They all said they had never so much as heard of it. Since you all agree then, said he, that you have never heard of it, and since I am not less astonished than you are at this novelty, I am resolved not to return to my palace till I have found how this lake came here, and why all the fish in it are of four colors. Having thus spoken, he ordered his court to encamp; his own pavilion and the household tents were pitched on the borders of the lake.

When night came, the sultan retired to his pavilion and talked with his grand vizier. My mind, said he, is much disturbed; this lake, suddenly placed here; this black, who appeared to us in my cabinet; these

fish, too, whom we heard speak—all this so much excites my curiosity, that I cannot conquer my impatience to be satisfied. I shall go quite alone from my camp, and order you to keep my departure a secret. Remain in my pavilion, and when my courtiers present themselves at the entrance to-morrow, send them away, and say I have a slight indisposition, and wish to be alone; and day by day make the same report till I return.

The vizier endeavored to divert the sultan from his design, but the sultan was resolved. He put on a suit fit for walking, and took his scimitar; and as soon as he found that everything in the camp was quiet, went out alone. He bent his course toward one of the small hills, which he ascended without much difficulty. He then came down into a plain, in which, when the sun rose, he saw a palace, built with polished black marble, and covered with fine steel, as bright as crystal. Delighted with having so soon met with something worthy his curiosity, he stopped before the front, and then advanced toward the folding-doors, one of which was open. He waited some time, but finding no one, he was exceedingly surprised. If there be no one in it, said he to himself, I have nothing to fear; and if it be inhabited, I have wherewith to defend myself.

The sultan walked from room to room, where everything was grand and magnificent. Being tired with waiting, he sat down on a veranda, which looked into the garden, when suddenly a plaintive voice, accom-

panied by the most heartrending cries, struck his ear. He listened attentively, and heard these melancholy words:—O Fortune, thou hast not suffered me long to enjoy a happy lot! Cease to persecute me, and by a speedy death put an end to my sufferings.

The sultan immediately rose up, and went toward the spot whence the voice issued, and drawing the door-curtain aside, saw a young man very richly dressed seated upon a sort of throne, raised a little from the ground. Deep sorrow was impressed on his countenance. The sultan approached and saluted him. The young man bent his head very low, but did not rise. My lord, I should rise to receive you, but am hindered by sad necessity; you will not, therefore, take it ill.—I feel myself highly honored, sir, replied the sultan, by the good opinion you express of me. Whatever may be your motive for not rising, I willingly receive your apologies. I come to offer you my help. But inform me the meaning of the lake near this castle, where the fish are of four different colors; and how this castle came here, and why you are thus alone?

Instead of answering these questions, the young man began to weep bitterly. And lifting up his robe, the sultan perceived that he was a man only to his waist, and that from thence to his feet he was changed into black marble. What you show me, said he to him, fills me with horror. I am impatient to learn your history, with which I am persuaded that the lake and the fish have some connection. Pray relate it; for the

unhappy often experience relief in communicating their sorrows. — I will not refuse your request, replied the young man, and narrated the following story :

THE HISTORY OF THE YOUNG KING OF THE BLACK ISLES

This is the kingdom of the Black Isles, of which my father, named Mahmoud, was king. It takes its name from the four small mountains which you have seen. Those mountains were formerly isles. The capital where my father resided was situated on the spot now occupied by the lake you have seen. On the death of my father, I succeeded him to the throne, and married a lady, my cousin. We lived happily together for five years, when I began to perceive that the queen no longer loved me.

One day, after dinner, while she was at the bath, I lay down to sleep upon a sofa. Two of her ladies, who were then in my chamber, came and sat down, one at my head, and the other at my feet, with fans in their hands to moderate the heat, and to prevent the flies from disturbing me. They thought I was asleep, and spoke in whispers ; but as I only closed my eyes, I heard all their conversation.

One of them said to the other, Is not the queen wrong, not to love so amiable a prince? Certainly, replied the other ; and I cannot conceive why she goes out every night and leaves him ; does he not perceive

it? — How should he? resumed the first; she mixes in his drink, every night, the juice of a certain herb, which makes him sleep all night so soundly, that she has time to go wherever she likes; and when at break of day she returns to him, she awakes him by the smell of some scent she puts under his nostrils. I pretended to awake without having heard the conversation.

The queen returned from the bath; we supped together, and before we went to bed she presented me the cup of water, which it was usual for me to take; but instead of drinking it, I approached a window that was open, and threw it out without her perceiving me. I then returned the cup into her own hands, that she might believe I had drank the contents. We soon retired to rest, and shortly after, supposing that I was asleep, she got up and said aloud, Sleep, and mayest thou never wake more. She dressed herself and left the chamber.

As soon as the queen was gone, I dressed in haste, took my scimitar, and followed her so quickly, that I soon heard the sound of her feet before me, and then walked softly after her, for fear of being heard. She passed through several gates, of which the locks fell off upon her pronouncing some magical words, and the last she opened was that of the garden, which she entered. I stopped at this gate; then looking after her as far as the darkness of the night permitted, I saw her enter a little wood, whose walks were guarded by a thick hedge. I went thither by another way, and concealing myself behind the hedge of one of the paths, I

perceived that she was walking with a man, with whom she offered to fly to another land. Enraged at this, I drew my scimitar, and struck him in the neck and he fell. I retired in haste and secrecy to the palace. Although I had inflicted a mortal wound, yet the queen by her enchantments contrived to preserve in him that trance-like existence which can neither be



THE STORY OF THE QUEEN'S UNFAITH

called death nor life. On her return to her chamber, when the day dawned, she was absorbed in grief, and requested my permission to build a tomb for herself, within the bounds of the palace, where she could continue, she told me, to the end of her days. I consented, and she built a stately edifice, crowned by a cupola, which may be seen from hence, and called it the Palace

of Tears. When it was finished, she caused her lover to be conveyed thither, from the place to which he had been carried the night I wounded him : she had hitherto prevented his dying, by potions which she had administered to him ; and she continued to convey them to him herself every day after he came to the Palace of Tears. After some time, I went myself to the tomb which the queen had built, and hearing her address the inanimate body in words of passionate affection, I lost all patience, and drew my scimitar and raised my arm to punish her. Moderate thy rage, said she to me, with a disdainful smile, and at the same instant pronounced some magic words ; and added, By my enchantments, I command thee to become half marble and half man. Immediately I became what you see me : a dead man among the living, and a living man among the dead.

As soon as this cruel sorceress had thus transformed me, and by her magic had conveyed me to this apartment, she destroyed my capital ; she annihilated the palaces, public places, and markets ; and reduced the site of the whole to the lake and desert plain you have seen. The fishes of four colors in the lake are the four kinds of inhabitants of different religions, which the city contained. The white are the Mussulmans ; the red, the Persians, who worship fire ; the blue, the Christians ; and the yellow, the Jews. The four islands that gave a name to this kingdom became four hills. The enchantress, to add to my affliction, related to me these effects of her rage. But this is not all ; her revenge not being satisfied with the destruction of

my dominions, and the injury to my person, she comes every day, and gives me on my naked back a hundred



lashes with a whip until I am covered with blood. When she has finished this part of my punishment, she throws over me a coarse stuff of goats' hair, and over that this robe of brocade, not to honor, but to mock me.

When he came to this part of his narrative, the young king could not restrain his tears, and the sultan was himself greatly affected. No one, prince, said he, could have experienced a more extraordinary fate than yourself. One thing only is wanting to complete your history, and that is for you to be revenged ; nor will I leave anything untried to accomplish it. The sultan having informed the prince who he was, and the reason of his entering the castle, consulted with him on the best means of obtaining a just revenge ; and a plan occurred to the sultan, which he directly communicated, but the execution of which he deferred to the following day. In the meantime, as the night was far advanced, the sultan took some repose. The young prince, as usual, passed his time in continual watchfulness, for he was unable to sleep since his enchantment ; the hopes, however slight, which he cherished of being soon relieved from his sufferings, constantly occupied his thoughts.

Next morning the sultan arose with the dawn, and prepared to execute his design. Hiding his upper garment, which might encumber him, he proceeded to the Palace of Tears. He found it lighted up with an infinite number of flambeaux of white wax, and perfumed by a delicious scent issuing from several censers of fine gold. As soon as he saw the couch on which the inanimate form of the lover was laid, he drew his scimitar, destroyed the little remains of life left, and dragging his body into the outer court, threw it into the well. After this, he went and lay down in the bed, placed his

scimitar under the covering, and waited to complete his design.

The queen arrived shortly after in the chamber of her husband, the king of the Black Islands. On her approach, the unfortunate prince conjured her in the most affecting tone to take pity on him.

She, however, ceased not to beat him till she had completed the hundred stripes. As soon as she had finished, she threw the coarse garment made of goat-skin over him, and then the robe of brocade. She next went to the Palace of Tears; and, on entering, began to renew her lamentations.

Alas! cried she, addressing herself to the sultan, whom she took for her lover, wilt thou always, light of my life, preserve this silence? Utter at least one word, I conjure thee.

The sultan then, lowering his voice as if in great weakness, spoke a few words. The sorceress gave a violent scream through excess of joy. My dear lord, she exclaimed, is what I hear true? Is it really you



who speak? — Wretched woman, replied the sultan, art thou worthy of an answer? — What! cried the queen, dost thou reproach me? — The cries, the tears, the groans of thy husband, answered the supposed lover, whom you every day beat with so much cruelty, prevent my rest; I should have been cured long since, and recovered the use of my tongue, if you had disenchanted him. This only is the cause of my silence. — Well, then, said she, I am ready to execute your commands; would you have me restore him? — Yes, replied the sultan; make haste to set him at liberty, that I be no longer disturbed by his lamentations.

The queen immediately went out from the Palace of Tears; and taking a vessel of water, proceeded to the apartment where the young king was. If the Creator of all things, said she, throwing the water over him, hath formed thee as thou now art, do not change; but if thou art in that state by virtue of my enchantment, reassume thy natural form, and become the same as before. She had hardly concluded, when the prince, recovering his first shape, rose up, with all possible joy, and returned thanks to God. Go, said the enchantress, addressing him, hasten from this castle, and never return on pain of death. The young king, yielding to necessity, without replying a word, retired to a remote place, where he patiently awaited the return of the sultan. Meanwhile the enchantress returned to the Palace of Tears, and supposing that she still spoke to her lover, said, Dear love, I have done what you required. The sultan, still disguising his voice, answered in a low tone,

What you have as yet done is not sufficient for my cure. You have destroyed only a part of the evil, but you must strike at the root. — What do you mean by the root, dear heart? answered she. — Understand you not that I allude to the town, and its inhabitants, and the four islands, destroyed by thy enchantments? The fish every night at midnight raise their heads out of the lake, and cry for vengeance against thee and me. This is the true cause of the delay of my cure. Go speedily, restore things to their former state, and at thy return I will give thee my hand, and thou shalt help me to arise.

The enchantress, inspired with hope from these words, cried out in a transport of joy, My heart, my soul, you shall soon be restored to your health. Accordingly she went that instant, and when she came to the border of the lake, she took a little water in her hand, and scattered it about. She had no sooner done so, and pronounced certain words, than the city instantly appeared. The fish became men, women, and children — Moham-medans, Christians, Persians, and Jews — freemen or slaves; in short, each took his natural form. The houses and shops became filled with inhabitants, who found everything in the same state as it was previous to the change. The officers and attendants of the sultan, who were encamped where the great place happened to be, were astonished at finding themselves on a sudden in the midst of a large, well-built, and inhabited city.

But to return to the enchantress: as soon as she had

completed this change, she hastened back to the Palace of Tears. My dear lord, she cried on entering, I have done all you have required of me; arise, and give me your hand. — Come near, then, said the sultan. She did so. He then rose up, and seizing her by the arm, with a blow of his scimitar cut her in two, so that one half fell one way, and the other another. This done, he left the Palace of Tears, and returning to the young king of the Black Isles, Prince, said he, rejoice; you have now nothing to fear; your cruel enemy is dead. You may henceforward dwell peaceably in your capital, unless you will accompany me to mine, which is near: you shall there be welcome, and have as much honor and respect shown you as if you were in your own kingdom. — Potent monarch, to whom I owe so much, replied the king, you think, then, that you are near your capital. — Yes, said the sultan, I know it is not above four or five hours' journey. — It's a whole year's journey, said the prince. I do, indeed, believe that you came hither from your capital in the time you mention, because mine was enchanted; but since the enchantment is taken off, things are changed. This, however, shall not prevent my following you to the ends of the earth. You are my liberator; and to show you my gratitude as long as I live, I shall freely accompany you, and resign my kingdom without regret.

The sultan, surprised to learn that he was so far from his dominions, replied, It is no matter; the journey to my own country is recompensed by acquiring

you for a son; for since you will accompany me, I will make you my heir and successor.

At the end of three weeks, the sultan and the young prince began their journey, with a hundred camels laden with great riches from the treasury of the young king, followed by fifty men on horseback, well mounted



and dressed. They had a pleasant journey, and when the sultan, who had sent couriers to give notice of his coming, and to explain the reason of his delay, drew near to his capital, the principal officers, whom he had left there, came to receive him, and to assure him that his long absence had not occasioned any change in his empire. The inhabitants, also, crowded to meet him, and welcome him with demonstrations of joy, which lasted for several days.

The next day, the sultan assembled his courtiers, and

declared to them his intention of adopting the king of the four Black Isles, who had left a large kingdom to accompany and live with him; and at last he bestowed presents on all, according to their rank and station. The sultan did not forget the fisherman, and made him and his family happy and comfortable for the rest of their days.

ALADDIN AND THE WONDERFUL LAMP

THERE once lived a poor tailor, who had a son called Aladdin, a careless, idle boy who would do nothing but play all day long in the streets with little idle boys like himself. This so grieved the father that he died; yet, in spite of his mother's tears and prayers, Aladdin did not mend his ways. One day, a stranger asked him his age, and if he was not the son of Mustapha the tailor. "I am, sir," replied Aladdin; "but he died a long while ago." On this the stranger, who was a famous African magician, fell on his neck and kissed him, saying: "I am your uncle, and knew you from

your likeness to my brother. Go to your mother and tell her I am coming." Aladdin ran home and told his mother of his newly found uncle. "Indeed, child," she said, "your father had a brother, but I always thought he was dead." However, she prepared supper, and bade Aladdin seek his uncle, who came laden with wine and fruit. He presently fell down and kissed the place where Mustapha used to sit, bidding Aladdin's mother not to be surprised at not having seen him before, as he had been forty years out of the country. On learning that Aladdin was idle and would learn no trade, he offered to take a shop for him and stock it with merchandise. Next day he bought Aladdin a fine suit of clothes and took him all over the city, showing him the sights, and brought him home at nightfall to his mother, who was overjoyed to see her son so fine.

Next day the magician led Aladdin into some beautiful gardens a long way outside the city gates. They sat down by a fountain and the magician pulled a cake from his girdle, which he divided between them. They journeyed on till they almost reached the mountains. Aladdin was so tired that he begged to go back, but the magician led him on in spite of himself. At last they came to two mountains divided by a narrow valley. "We will go no farther," said the false uncle. "I will show you something wonderful; only do you gather up sticks while I kindle a fire." When it was lit the magician threw on it a powder he had about him, at the same time saying some magical words. The earth

trembled a little and opened in front of them, disclosing a square flat stone with a brass ring in the middle to raise it by. Aladdin tried to run away, but the magician caught him and gave him a blow that knocked him down. "What have I done, uncle?" he said piteously; whereupon the magician said more kindly: "Fear nothing, but obey me. Beneath this stone lies a treasure which is to be yours, and no one else may touch it, so you must do exactly as I tell you." At the word treasure Aladdin forgot his fears, and grasped the ring as he was told, saying the names of his father and grandfather. The stone came up quite easily, and some steps appeared. "Go down," said the magician; "at the foot of those steps you will find an open door leading into three large halls. Tuck up your gown and go through them without touching anything, or you will die instantly. These halls lead into a garden of fine fruit trees. Walk on till you come to a niche in a terrace where stands a lighted lamp. Pour out the oil it contains, and bring it me." He drew a ring from his finger and gave it to Aladdin, bidding him prosper.

Aladdin found everything as the magician had said, gathered some fruit off the trees, and, having got the lamp, arrived at the mouth of the cave. The magician cried out in a great hurry: "Make haste and give me the lamp." This Aladdin refused to do until he was out of the cave. The magician flew into a terrible passion, and throwing some more powder on to the fire, he said something, and the stone rolled back into its place.

The magician left Persia forever, which plainly showed that he was no uncle of Aladdin's, but a cunning magician, who had read in his magic books of a wonderful lamp which would make him the most powerful man in the world. Though he alone knew where to find it, he could only receive it from the hand of another. He had picked out the foolish Aladdin for this purpose, intending to get the lamp and kill him afterward.

For two days Aladdin remained in the dark, crying and lamenting. At last he clasped his hands in prayer, and in so doing rubbed the ring, which the magician had forgotten to take from him. Immediately an enormous and frightful genie rose out of the earth, saying : "What wouldst thou with me? I am the Slave of the Ring, and will obey thee in all things." Aladdin fearlessly replied : "Deliver me from this place!" whereupon the earth opened, and he found himself outside. As soon as his eyes could bear the light he went home, but fainted on the threshold. When he came to himself he told his mother what had passed, and showed her the lamp and the fruits he had gathered in the garden, which were in reality precious stones. He then asked for some food. "Alas! child," she said, "I have nothing in the house, but I have spun a little cotton and will go and sell it." Aladdin bade her keep her cotton, for he would sell the lamp instead. As it was very dirty she began to rub it, that it might fetch a higher price. Instantly a hideous genie appeared, and asked what she would have. She fainted away,

but Aladdin, snatching the lamp, said boldly : "Fetch me something to eat !" The genie returned with a silver bowl, twelve silver plates containing rich meats, two silver cups, and two bottles of wine. Aladdin's mother, when she came to herself, said : "Whence



comes this splendid feast ?" "Ask not, but eat," replied Aladdin. So they sat at breakfast till it was dinner-time, and Aladdin told his mother about the lamp. She begged him to sell it, and have nothing to do with devils. "No," said Aladdin, "since chance hath made us aware of its virtues, we will use it, and the ring likewise, which I shall always wear on my

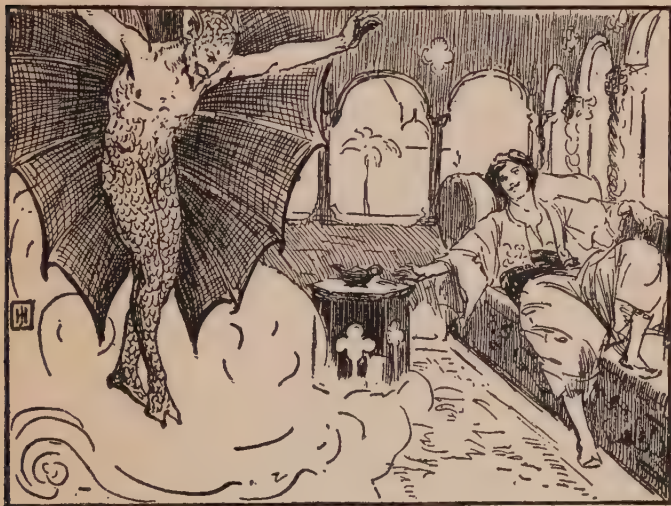
finger." When they had eaten all the genie had brought, Aladdin sold one of the silver plates, and so on until none were left. He then had recourse to the genie, who gave him another set of plates, and thus they lived for many years.

One day Aladdin heard an order from the Sultan proclaimed that every one was to stay at home and close his shutters while the Princess, his daughter, went to and from the bath. Aladdin was seized by a desire to see her face, which was very difficult, as she always went veiled. He hid himself behind the door of the bath, and peeped through a chink. The Princess lifted her veil as she went in, and looked so beautiful that Aladdin fell in love with her at first sight. He went home so changed that his mother was frightened. He told her he loved the Princess so deeply that he could not live without her, and meant to ask her in marriage of her father. His mother, on hearing this, burst out laughing, but Aladdin at last prevailed upon her to go before the Sultan and carry his request. She fetched a napkin and laid in it the magic fruits from the enchanted garden, which sparkled and shone like the most beautiful jewels. She took these with her to please the Sultan, and set out, trusting in the lamp. The Grand Vizier and the lords of council had just gone in as she entered the hall and placed herself in front of the Sultan. He, however, took no notice of her. She went every day for a week, and stood in the same place. When the council broke up on the sixth day the Sultan said to his Vizier: "I see a certain

woman in the audience-chamber every day carrying something in a napkin. Call her next time, that I may find out what she wants." Next day, at a sign from the Vizier, she went up to the foot of the throne and remained kneeling till the Sultan said to her: "Rise, good woman, and tell me what you want." She hesitated, so the Sultan sent away all but the Vizier, and bade her speak freely, promising to forgive her beforehand for anything she might say. She then told him of her son's violent love for the Princess. "I prayed him to forget her," she said, "but in vain; he threatened to do some desperate deed if I refused to go and ask your Majesty for the hand of the Princess. Now I pray you to forgive not me alone, but my son Aladdin." The Sultan asked her kindly what she had in the napkin, whereupon she unfolded the jewels and presented them. He was thunderstruck, and turning to the Vizier said: "What sayest thou? Ought I not to bestow the Princess on one who values her at such a price?" The Vizier, who wanted her for his own son, begged the Sultan to withhold her for three months, in the course of which he hoped his son would contrive to make him a richer present. The Sultan granted this, and told Aladdin's mother that, though he consented to the marriage, she must not appear before him again for three months.

Aladdin waited patiently for nearly three months, but after two had elapsed his mother, going into the city to buy oil, found every one rejoicing, and asked what was going on. "Do you not know," was the

answer, "that the son of the Grand Vizier is to marry the Sultan's daughter to-night?" Breathless, she ran and told Aladdin, who was overwhelmed at first, but presently bethought him of the lamp. He rubbed it, and the genie appeared, saying: "What is thy will?" Aladdin replied: "The Sultan, as thou knowest, has broken his promise to me, and the Vizier's son is to



have the Princess. My command is that to-night you bring hither the bride and bridegroom." "Master, I obey," said the genie. Aladdin then went to his chamber, where, sure enough, at midnight the genie transported the bed containing the Vizier's son and the Princess. "Take this new-married man," he said, "and put him outside in the cold, and return at day-

break." Whereupon the genie took the Vizier's son out of bed, leaving Aladdin with the Princess. "Fear nothing," Aladdin said to her; "you are my wife, promised to me by your unjust father, and no harm shall come to you." The Princess was too frightened to speak, and passed the most miserable night of her life, while Aladdin lay down beside her and slept soundly. At the appointed hour the genie fetched in the shivering bridegroom, laid him in his place, and transported the bed back to the palace.

Presently the Sultan came to wish his daughter good morning. The unhappy Vizier's son jumped up and hid himself, while the Princess would not say a word, and was very sorrowful. The Sultan sent her mother to her, who said: "How comes it, child, that you will not speak to your father? What has happened?" The Princess sighed deeply, and at last told her mother how, during the night, the bed had been carried into some strange house, and what had passed there. Her mother bade her rise and consider it an idle dream.

The following night exactly the same thing happened, and next morning, on the Princess's refusing to speak, the Sultan threatened to cut off her head. She then confessed all, bidding him ask the Vizier's son if it were not so. The Sultan told the Vizier to ask his son, who owned the truth, adding that, dearly as he loved the Princess, he had rather die than go through another such night, and wished to be separated from her. His wish was granted, and there was an end of feasting and rejoicing.

When the three months were over, Aladdin sent his mother to remind the Sultan of his promise. She stood in the same place as before, and the Sultan, who had forgotten Aladdin, at once remembered him, and sent for her. On seeing her poverty the Sultan felt less inclined to keep his word, and turning to Aladdin's mother, said : " Good woman, a sultan must remember his promises, and I will remember mine, but your son must first send me forty basins of gold brimful of jewels, carried by forty black slaves, led by as many white ones, splendidly dressed. Tell him that I await his answer." The mother of Aladdin bowed low and went home, thinking all was lost. She gave Aladdin the message, adding : " He may wait long enough for your answer ! " " Not so long, mother, as you think," her son replied. " I would do a great deal more than that for the Princess." He summoned the genie, and in a few moments the eighty slaves arrived, and filled up the small house and garden. Aladdin made them set out to the palace, two and two, followed by his mother. They were so richly dressed, with such splendid jewels in their girdles, that every one crowded to see them and the basins of gold they carried on their heads. They entered the palace, and, after kneeling before the Sultan, stood in a half-circle round the throne with their arms crossed, while Aladdin's mother presented them to the Sultan. He hesitated no longer, but said : " Good woman, return and tell your son that I wait for him with open arms." She lost no time in telling Aladdin, bidding him make haste. But Alad-

Aladdin first called the genie. "I want a scented bath," he said, "a richly embroidered habit, a horse surpassing the Sultan's, and twenty slaves to attend me. Besides this, six slaves, beautifully dressed, to wait on my mother; and lastly, ten thousand pieces of gold in ten purses." No sooner said than done. Aladdin mounted his horse and passed through the streets, the slaves strewing gold as they went. When the Sultan saw him he came from his throne, embraced him, and led him into a hall where a feast was spread, intending to marry him to the Princess that very day. But Aladdin refused, saying, "I must build a palace fit for her," and took his leave. Once home, he said to the genie: "Build me a palace of the finest marble, set with jasper, agate, and other precious stones. In the middle you shall build me a large hall with a dome, its four walls of massy gold and silver, each side having six windows, whose lattices, all except one which is to be left unfinished, must be set with diamonds and rubies. There must be stables and horses and grooms and slaves; go and see about it!"

The palace was finished by next day, and the genie carried him there and showed him all his orders faithfully carried out, even to the laying of a velvet carpet from Aladdin's palace to the Sultan's. Aladdin's mother then dressed herself carefully, and walked to the palace with her slaves, while he followed her on horseback. The Sultan sent musicians and trumpets and cymbals to meet them, so that the air resounded with music and cheers. The mother was taken to the

Princess, who saluted her and treated her with great honor. At night the Princess said good-by to her father, and set out on the carpet for Aladdin's palace, with his mother at her side, and followed by the hundred slaves. She was charmed at the sight of Aladdin, who ran to receive her. "Princess," he said, "blame your beauty for my boldness if I have displeased you." She told him that, having seen him, she willingly obeyed her father in this matter. After the wedding had taken place Aladdin led her into the hall, where a feast was spread, and she supped with him, after which they danced till midnight.

Next day Aladdin invited the Sultan to see the palace. He cried: "It is a world's wonder! There is only one thing that surprises me. Was it by accident that one window was left unfinished?" "No, sir, by design," returned Aladdin. "I wished your Majesty to have the glory of finishing this palace." The Sultan was pleased, and sent for the best jewellers in the city. He showed them the unfinished window, and bade them fit it up like the others. "Sir," replied their spokesman, "we cannot find jewels enough." The Sultan had his own fetched, which they soon used, but to no purpose, for in a month's time the work was not half done. Aladdin, knowing that their task was vain, bade them undo their work and carry the jewels back, and the genie finished the window at his command. The Sultan was surprised to receive his jewels again, and visited Aladdin, who showed him the window finished. The Sultan embraced him. The Vizier hinted that it was enchantment.

Aladdin had won the hearts of the people by his gentle bearing. He was made captain of the Sultan's armies, and won several battles for him, but remained modest and courteous as before, and lived thus in peace and content for several years.

But far away in Africa the magician remembered Aladdin, and by his magic arts discovered that Aladdin, instead of perishing miserably in the cave, had escaped, and married a princess, with whom he was living in great honor and wealth. He knew that the poor tailor's son could only have accomplished this by means of the lamp, and travelled night and day till he reached the capital of China, bent on Aladdin's ruin. As he passed through the town he heard people talking everywhere about a marvellous palace. "Forgive my ignorance," he asked, "what is this palace you speak of?" "Have you not heard of Prince Aladdin's palace," was the reply, "the greatest wonder of the world? I will direct you if you have a mind to see it." The magician thanked him who spoke, and having seen the palace knew that it had been raised by the Genie of the Lamp, and became half mad with rage. He determined to get hold of the lamp, and again plunge Aladdin into the deepest poverty.

Unluckily, Aladdin had gone a-hunting for eight days, which gave the magician plenty of time. He bought a dozen copper lamps, put them into a basket, and went to the palace, crying: "New lamps for old!" followed by a jeering crowd. The Princess, sitting in the hall of four-and-twenty windows, sent a slave to

find out what the noise was about, who came back laughing, so that the Princess scolded her. "Madam," replied the slave, "who can help laughing to see an old fool offering to exchange fine new lamps for old ones?" Another slave, hearing this, said: "There is an old one on the cornice there which he can have." Now this was the magic lamp, which Aladdin had left there, as he could not take it out hunting with him. The Princess, not knowing its value, laughingly bade the slave take it and make the exchange. She went and said to the magician: "Give me a new lamp for this." He snatched it and bade the slave take her choice, amid the jeers of the crowd. Little he cared, but left off crying his lamps, and went out of the city to a lonely place, and remained till nightfall, when he pulled out the lamp and rubbed it. The genie appeared, and at the magician's command carried him, together with the palace and the Princess in it, to a lonely place in Africa.

Next morning the Sultan looked out of the window toward Aladdin's palace and rubbed his eyes, for it was gone. He sent for the Vizier and asked what had become of the palace. The Vizier looked out too, and was lost in astonishment. He again put it down to enchantment, and this time the Sultan believed him, and sent thirty men on horseback to fetch Aladdin in chains. They met him riding home, bound him, and forced him to go with them on foot. The people, however, who loved him, followed, armed, to see that he came to no harm. He was carried before the Sultan,

who ordered the executioner to cut off his head. The executioner made Aladdin kneel down, bandaged his



eyes, and raised his scimitar to strike. At that instant the Vizier, who saw that the crowd had forced their way into the courtyard and were scaling the walls to

rescue Aladdin, called to the executioner to stay his hand. The people, indeed, looked so threatening that the Sultan gave way and ordered Aladdin to be unbound, and pardoned him in the sight of the crowd. Aladdin now begged to know what he had done. "False wretch!" said the Sultan, "come hither," and showed him from the window the place where his palace had stood. Aladdin was so amazed that he could not say a word. "Where is my palace and my daughter?" demanded the Sultan. "For the first I am not so deeply concerned, but my daughter I must have, and you must find her or lose your head." Aladdin begged for forty days in which to find her, promising, if he failed, to return and suffer death at the Sultan's pleasure. His prayer was granted, and he went forth sadly from the Sultan's presence. For three days he wandered about like a madman, asking every one what had become of his palace, but they only laughed and pitied him. He came to the banks of a river, and knelt down to say his prayers before throwing himself in. In so doing he rubbed the magic ring he still wore. The genie he had seen in the cave appeared, and asked his will. "Save my life, genie," said Aladdin, "and bring my palace back." "That is not in my power," said the genie; "I am only the Slave of the Ring; you must ask him of the lamp." "Even so," said Aladdin, "but thou canst take me to the palace, and set me down under my dear wife's window." He at once found himself in Africa, under the window of the Princess, and fell asleep out of sheer weariness.

He was awakened by the singing of the birds, and his heart was lighter. He saw plainly that all his misfortunes were owing to the loss of the lamp, and vainly wondered who had robbed him of it.

That morning the Princess rose earlier than she had done since she had been carried into Africa by the magician, whose company she was forced to endure once a day. She, however, treated him so harshly that he dared not live there altogether. As she was dressing, one of her women looked out and saw Aladdin. The Princess ran and opened the window, and at the noise she made, Aladdin looked up. She called to him to come to her, and great was the joy of these lovers at seeing each other again. After he had kissed her Aladdin said : " I beg of you, Princess, in God's name, before we speak of anything else, for your own sake and mine, tell me what has become of an old lamp I left on the cornice in the hall of four-and-twenty windows, when I went a-hunting." " Alas ! " she said, " I am the innocent cause of our sorrows," and told him of the exchange of the lamp. " Now I know," cried Aladdin, " that we have to thank the African magician for this ! Where is the lamp ? " " He carries it about with him," said the Princess. " I know, for he pulled it out of his breast to show me. He wishes me to break my faith with you and marry him, saying that you were be-headed by my father's command. He is forever speaking ill of you, but I only reply by my tears. If I persist, I doubt not but he will use violence." Aladdin comforted her, and left her for a while. He changed

clothes with the first person he met in the town, and having bought a certain powder returned to the Princess, who let him in by a little side door. "Put on your most beautiful dress," he said to her, "and receive the magician with smiles, leading him to believe that you have forgotten me. Invite him to sup with you, and say you wish to taste the wine of his country. He will go for some and while he is gone I will tell you what to do." She listened carefully to Aladdin, and when he left her arrayed herself gayly for the first time since she left China. She put on a girdle and headdress of diamonds, and, seeing in a glass that she was more beautiful than ever, received the magician, saying, to his great amazement: "I have made up my mind that Aladdin is dead, and that all my tears will not bring him back to me, so I am resolved to mourn no more, and have therefore invited you to sup with me; but I am tired of the wines of China, and would fain taste those of Africa." The magician flew to his cellar, and the Princess put the powder Aladdin had given her in her cup. When he returned she asked him to drink her health in the wine of Africa, handing him her cup in exchange for his, as a sign she was reconciled to him. Before drinking the magician made her a speech in praise of her beauty, but the Princess cut him short, saying: "Let us drink first, and you shall say what you will afterward." She set her cup to her lips and kept it there, while the magician drained his to the dregs and fell back lifeless. The Princess then opened the door to Aladdin, and flung

her arms round his neck ; but Aladdin put her away, bidding her leave him, as he had more to do. He then went to the dead magician, took the lamp out of his vest, and bade the genie carry the palace and all in it back to China. This was done, and the Princess in her chamber only felt two little shocks, and little thought she was at home again.

The Sultan, who was sitting in his closet, mourning for his lost daughter, happened to look up, and rubbed his eyes, for there stood the palace as before ! He hastened thither, and Aladdin received him in the hall of the four-and-twenty windows, with the Princess at his side. Aladdin told him what had happened, and showed him the dead body of the magician, that he might believe. A ten-days' feast was proclaimed, and it seemed as if Aladdin might live the rest of his life in peace ; but it was not to be.

The African magician had a younger brother, who was, if possible, more wicked and more cunning than himself. He travelled to China to avenge his brother's death, and he went to visit a pious woman called Fatima, thinking she might be of use to him. He entered her cell and clapped a dagger to her breast, telling her to rise and do his bidding on pain of death. He changed clothes with her, colored his face like hers, put on her veil, and murdered her that she might tell no tales. Then he went toward the palace of Aladdin, and all the people, thinking he was the holy woman, gathered round him, kissing his hands and begging his blessing. When he got to the palace there was such a

noise going on round him that the Princess bade her slave look out of the window and ask what was the matter. The slave said it was the holy woman, curing



people by her touch of their ailments, whereupon the Princess, who had long desired to see Fatima, sent for her. On coming to the Princess the magician offered up a prayer for her health and prosperity. When he had done the Princess made him sit by her, and begged him to stay with her always. The false Fatima, who

wished for nothing better, consented, but kept his veil down for fear of discovery. The Princess showed him the hall, and asked him what he thought of it. "It is truly beautiful," said the false Fatima. "In my mind it wants but one thing." "And what is that?" said the Princess. "If only a roc's egg," replied he, "were hung up from the middle of this dome, it would be the wonder of the world."

After this the Princess could think of nothing but the roc's egg, and when Aladdin returned from hunting he found her in a very ill humor. He begged to know what was amiss, and she told him that all her pleasure in the hall was spoilt for the want of a roc's egg hanging from the dome. "If that is all," replied Aladdin, "you shall soon be happy." He left her and rubbed the lamp, and when the genie appeared commanded him to bring a roc's egg. The genie gave such a loud and terrible shriek that the hall shook. "Wretch!" he cried, "is it not enough that I have done everything for you, but you must command me to bring my master and hang him up in the midst of this dome? You and your wife and your palace deserve to be burnt to ashes, but that this request does not come from you, but from the brother of the African magician whom you destroyed. He is now in your palace disguised as the holy woman — whom he murdered. He it was who put that wish into your wife's head. Take care of yourself, for he means to kill you." So saying, the genie disappeared.

Aladdin went back to the Princess, saying his head

ached, and requesting that the holy Fatima should be fetched to lay her hands on it. But when the magician came near, Aladdin, seizing his dagger, pierced him to the heart. "What have you done?" cried the Princess. "You have killed the holy woman!" "Not so," replied Aladdin, "but a wicked magician," and he told her of how she had been deceived. After this Aladdin and his wife lived in peace. He succeeded the Sultan when he died, and reigned for many years, leaving behind him a long line of kings.



ALI BABA, AND THE FORTY THIEVES

IN a town in Persia there dwelt two brothers, one named Cassim, the other Ali Baba. Cassim was married to a rich wife and lived in plenty, while Ali Baba had to maintain his wife and children by cutting wood in a neighboring forest and selling it in the town. One day, when Ali Baba was in the forest, he saw a troop of men on horseback coming toward him in a cloud of dust. He was afraid they were robbers, and climbed into a tree for safety. When they came up to him and dismounted, he counted forty of them. They unbridled their horses and tied them to trees. The finest man among them, whom Ali Baba took to be their captain, went a little way among some bushes and said, "Open, Sesame!"¹ so plainly that Ali Baba heard him. A door opened in the rocks, and having made the troop go in, he followed them, and the door shut again of itself. They stayed some time inside, and Ali Baba, fearing they might come out and catch him, was forced to sit patiently in the tree. At last the door opened again, and the Forty Thieves came out. As the Captain went in last he came out first, and made them all

¹ Sesame is a kind of grain.

pass by him ; he then closed the door, saying, "Shut Sesame !" Every man bridled his horse and mounted, the Captain put himself at their head, and they returned as they came.

Then Ali Baba climbed down and went to the door concealed among the bushes, and said, "Open, Sesame !" and it flew open. Ali Baba, who expected a dull, dismal place, was greatly surprised to find it large and well lighted, and hollowed by the hand of man in the form of a vault, which received the light from an opening in the ceiling. He saw rich bales of merchandise — silk, stuff-brocades, all piled together — and gold and silver in heaps, and money in leather purses. He went in and the door shut behind him. He did not look at the silver, but brought out as many bags of gold as he thought his asses, which were browsing outside, could carry, loaded them with the bags, and hid it all with fagots. Using the words, "Shut, Sesame !" he closed the door and went home.

Then he drove his asses into the yard, shut the gates, carried the money-bags to his wife, and emptied them out before her. He bade her keep the secret, and he would go and bury the gold. "Let me first measure it," said his wife ; "I will go borrow a measure of some one, while you dig the hole." So she ran to the wife of Cassim and borrowed a measure. Knowing Ali Baba's poverty, the sister was curious to find out what sort of grain his wife wished to measure, and artfully put some suet at the bottom of the measure. Ali Baba's wife went home and set the measure on the

heap of gold, and filled it and emptied it often, to her great content. She then carried it back to her sister, without noticing that a piece of gold was sticking to it, which Cassim's wife perceived directly her back was turned. She grew very curious, and said to Cassim when he came home: "Cassim, your brother is richer than you. He does not count his money, he measures it." He begged her to explain this riddle, which she did by showing him the piece of money and telling him where she found it. Then Cassim grew so envious that he could not sleep, and went to his brother in the morning before sunrise. "Ali Baba," he said, showing him the gold piece, "you pretend to be poor and yet you measure gold." By this Ali Baba perceived that through his wife's folly Cassim and his wife knew their secret, so he confessed all and offered Cassim a share. "That I expect," said Cassim; "but I must know where to find the treasure, otherwise I will discover all, and you will lose all." Ali Baba, more out of kindness than fear, told him of the cave, and the very words to use. Cassim left Ali Baba, meaning to be beforehand with him and get the treasure for himself. He rose early next morning, and set out with ten mules loaded with great chests. He soon found the place, and the door in the rock. He said, "Open, Sesame!" and the door opened and shut behind him. He could have feasted his eyes all day on the treasures, but he now hastened to gather together as much of it as possible; but when he was ready to go he could not remember what to say for thinking of his great riches

Instead of "Sesame" he said, "Open, Barley!" and the door remained fast. He named several different sorts of grain, all but the right one, and the door still stuck fast. He was so frightened at the danger he was in that he had as much forgotten the word as if he had never heard it.

About noon the robbers returned to their cave, and saw Cassim's mules roving about with great chests on their backs. This gave them the alarm; they drew their sabres, and went to the door, which opened on their Captain's saying: "Open, Sesame!" Cassim, who had heard the trampling of their horses' feet, resolved to sell his life dearly, so when the door opened he leaped out and threw the Captain down. In vain, however, for the robbers with their sabres soon killed him. On entering the cave they saw all the bags laid ready, and could not imagine how any one had got in without knowing their secret. They cut Cassim's body into four quarters, and nailed them up inside the cave, in order to frighten any one who should venture in, and went away in search of more treasure.

As night drew on Cassim's wife grew very uneasy, and ran to her brother-in-law, and told him where her husband had gone. Ali Baba did his best to comfort her, and set out to the forest in search of Cassim. The first thing he saw on entering the cave was his dead brother. Full of horror, he put the body on one of his asses, and bags of gold on the other two, and, covering all with some fagots, returned home. He drove the two asses laden with gold into his own yard, and

led the other to Cassim's house. The door was opened by the slave Morgiana, whom he knew to be both brave and cunning. Unloading the ass, he said to her: "This is the body of your master, who has been murdered, but whom we must bury as though he had died in his bed. I will speak with you again, but now tell your mistress I am come." The wife of Cassim, on learning the fate of her husband, broke out into cries and tears, but Ali Baba offered to take her to live with him and his wife if she would promise to keep his counsel and leave everything to Morgiana; whereupon she agreed, and dried her eyes.

Morgiana, meanwhile, sought an apothecary and asked him for some lozenges. "My poor master," she said, "can neither eat nor speak, and no one knows what his distemper is." She carried home the lozenges and returned next day weeping, and asked for an essence only given to those just about to die. Thus, in the evening, no one was surprised to hear the wretched shrieks and cries of Cassim's wife and Morgiana, telling every one that Cassim was dead. The day after Morgiana went to an old cobbler near the gates of the town who opened his stall early, put a piece of gold in his hand, and bade him follow her with his needle and thread. Having bound his eyes with a handkerchief, she took him to the room where the body lay, pulled off the bandage, and bade him sew the quarters together, after which she covered his eyes again and led him home. Then they buried Cassim, and Morgiana his slave followed him to the grave, weeping and tearing her hair, while

Cassim's wife stayed at home uttering lamentable cries. Next day she went to live with Ali Baba, who gave Cassim's shop to his eldest son.

The Forty Thieves, on their return to the cave, were much astonished to find Cassim's body gone and some of their money-bags. "We are certainly discovered," said the Captain, "and shall be undone if we cannot find out who it is that knows our secret. Two men must have known it; we have killed one, we must now find the other. To this end one of you who is bold and artful must go into the city dressed as a traveller, and discover whom we have killed, and whether men talk of the strange manner of his death. If the messenger fails he must lose his life, lest we be betrayed." One of the thieves started up and offered to do this, and after the rest had highly commended him for his bravery he disguised himself, and happened to enter the town at daybreak, just by Baba Mustapha's stall. The thief bade him good-day, saying: "Honest man, how can you possibly see to stitch at your age?" "Old as I am," replied the cobbler, "I have very good eyes, and you will believe me when I tell you that I sewed a dead body together in a place where I had less light than I have now." The robber was overjoyed at his good fortune, and, giving him a piece of gold, desired to be shown the house where he stitched up the dead body. At first Mustapha refused, saying that he had been blindfolded; but when the robber gave him another piece of gold he began to think he might remember the turnings if blindfolded as before. This means suc-

ceeded; the robber partly led him, and was partly guided by him, right in front of Cassim's house, the door of which the robber marked with a piece of chalk. Then, well pleased, he bade farewell to Baba Mustapha and returned to the forest. By and by Morgiana, going out, saw the mark the robber had made, quickly guessed that some mischief was brewing, and fetching a piece of chalk marked two or three doors on each side, without saying anything to her master or mistress.

The thief, meantime, told his comrades of his discovery. The Captain thanked him, and bade him show him the house he had marked. But when they came to it they saw that five or six of the houses were chalked in the same manner. The guide was so confounded that he knew not what answer to make, and when they returned he was at once beheaded for having failed. Another robber was despatched, and, having won over Baba Mustapha, marked the house in red chalk; but Morgiana being again too clever for them, the second messenger was put to death also. The Captain now resolved to go himself, but, wiser than the others, he did not mark the house, but looked at it so closely that he could not fail to remember it. He returned, and ordered his men to go into the neighboring villages and buy nineteen mules, and thirty-eight leather jars, all empty, except one which was full of oil. The Captain put one of his men, fully armed, into each, rubbing the outside of the jars with oil from the full vessel. Then the nineteen mules were loaded with thirty-seven robbers in jars, and the jar of oil, and

reached the town by dusk. The Captain stopped his mules in front of Ali Baba's house, and said to Ali Baba, who was sitting outside for coolness: "I have brought some oil from a distance to sell at to-morrow's market, but it is now so late that I know not where to pass the night, unless you will do me the favor to take me in." Though Ali Baba had seen the Captain of the robbers in the forest, he did not recognize him in the disguise of an oil merchant. He bade him welcome, opened his gates for the mules to enter, and went to Morgiana to bid her prepare a bed and supper for his guest. He brought the stranger into his hall, and after they had supped went again to speak to Morgiana in the kitchen; while the Captain went into the yard under pretence of seeing after his mules, but really to tell his men what to do. Beginning at the first jar and ending at the last, he said to each man: "As soon as I throw some stones from the window of the chamber where I lie, cut the jars open with your knives and come out, and I will be with you in a trice." He returned to the house, and Morgiana led him to his chamber. She then told Abdallah, her fellow-slave, to set on the pot to make some broth for her master, who had gone to bed. Meanwhile her lamp went out, and she had no more oil in the house. "Do not be uneasy," said Abdallah; "go into the yard and take some out of one of those jars." Morgiana thanked him for his advice, took the oil pot, and went into the yard. When she came to the first jar the robber inside said softly: "Is it time?"

Any other slave but Morgiana, on finding a man in the jar instead of the oil she wanted, would have screamed and made a noise ; but she, knowing the danger her master was in, bethought herself of a plan, and answered quietly : "Not yet, but presently." She went to all the jars, giving the same answer, till she came to the jar of oil. She now saw that her master, thinking to entertain an oil merchant, had let thirty-eight robbers into his house. She filled her oil pot, went back to the kitchen, and, having lit her lamp, went again to the oil jar and filled a large kettle full of oil. When it boiled she went and poured enough oil into every jar to stifle and kill the robber inside. When this brave deed was done she went back to the kitchen, put out the fire and the lamp, and waited to see what would happen.

In a quarter of an hour the Captain of the robbers awoke, got up, and opened the window. As all seemed quiet he threw down some little pebbles which hit the jars. He listened, and as none of his men seemed to stir he grew uneasy, and went down into the yard. On going to the first jar and saying, "Are you asleep?" he smelt the hot boiled oil, and knew at once that his plot to murder Ali Baba and his household had been discovered. He found all the gang were dead, and, missing the oil out of the last jar, became aware of the manner of their death. He then forced the lock of a door leading into a garden, and climbing over several walls made his escape. Morgiana heard and saw all this, and, rejoicing at her success, went to bed and fell asleep.

At daybreak Ali Baba arose, and, seeing the oil jars there still, asked why the merchant had not gone with his mules. Morgiana bade him look in the first jar and see if there was any oil. Seeing a man, he started back in terror. "Have no fear," said Morgiana; "the man cannot harm you; he is dead." Ali Baba, when he had recovered somewhat from his astonishment, asked what had become of the merchant. "Merchant!" said she, "he is no more a merchant than I am!" and she told him the whole story, assuring him that it was a plot of the robbers of the forest, of whom only three were left, and that the white and red chalk marks had something to do with it. Ali Baba at once gave Morgiana her freedom, saying that he owed her his life. They then buried the bodies in Ali Baba's garden, while the mules were sold in the market by his slaves.

The Captain returned to his lonely cave, which seemed frightful to him without his lost companions, and firmly resolved to avenge them by killing Ali Baba. He dressed himself carefully, and went into the town, where he took lodgings in an inn. In the course of a great many journeys to the forest he carried away many rich stuffs and much fine linen, and set up a shop opposite that of Ali Baba's son. He called himself Cogia Hassan, and as he was both civil and well dressed he soon made friends with Ali Baba's son, and through him with Ali Baba, whom he was continually asking to sup with him. Ali Baba, wishing to return his kindness, invited him into his house and received him smiling, thanking him for his kind-

ness to his son. When the merchant was about to take his leave Ali Baba stopped him, saying : " Where are you going, sir, in such haste ? Will you not stay and sup with me ? " The merchant refused, saying that he had a reason ; and, on Ali Baba's asking him what that was, he replied : " It is, sir, that I can eat no victuals that have any salt in them. " " If that is all," said Ali Baba, " let me tell you that there shall be no salt in either the meat or the bread that we eat to-night. " He went to give this order to Morgiana, who was much surprised. " Who is this man," she said, " who eats no salt with his meat ? " " He is an honest man, Morgiana," returned her master ; " therefore do as I bid you. " But she could not withstand a desire to see this strange man, so she helped Abdallah to carry up the dishes, and saw in a moment that Cogia Hassan was the robber Captain, and carried a dagger under his garment. " I am not surprised," she said to herself, " that this wicked man, who intends to kill my master, will eat no salt with him ; but I will hinder his plans. "

She sent up the supper by Abdallah, while she made ready for one of the boldest acts that could be thought on. When the dessert had been served, Cogia Hassan was left alone with Ali Baba and his son, whom he thought to make drunk and then to murder them. Morgiana, meanwhile, put on a headdress like a dancing girl's, and clasped a girdle round her waist, from which hung a dagger with a silver hilt, and said to Abdallah : " Take your tabor, and let us go and divert our master

and his guest." Abdallah took his tabor and played before Morgiana until they came to the door, where Abdallah stopped playing and Morgiana made a low courtesy. "Come in, Morgiana," said Ali Baba, "and let Cogia Hassan see what you can do ;" and, turning to Cogia Hassan, he said : "She's my slave and my housekeeper." Cogia Hassan was by no means pleased, for he feared that his chance of killing Ali Baba was gone for the present ; but he pretended great eagerness to see Morgiana, and Abdallah began to play and Morgiana to dance. After she had performed several dances she drew her dagger and made passes with it, sometimes pointing it at her own breast, sometimes at her master's, as if it were part of the dance. Suddenly, out of breath, she snatched the tabor from Abdallah with her left hand, and, holding the dagger in her right, held out the tabor to her master. Ali Baba and his son put a piece of gold into it, and Cogia Hassan, seeing that she was coming to him, pulled out his purse to make her a present, but while he was putting his hand into it Morgiana plunged the dagger into his heart.

"Unhappy girl !" cried Ali Baba and his son, "what have you done to ruin us ?" "It was to preserve you, master, not to ruin you," answered Morgiana. "See here," opening the false merchant's garment and showing the dagger ; "see what an enemy you have entertained ! Remember, he would eat no salt with you, and what more would you have ? Look at him ! he is both the false oil merchant and the Captain of the Forty Thieves."

Ali Baba was so grateful to Morgiana for thus saving his life that he offered her to his son in marriage, who readily consented, and a few days after the wedding was celebrated with great splendor. At the end of a year Ali Baba, hearing nothing of the two remaining robbers, judged they were dead, and set out to the cave. The door opened on his saying, "Open, Sesame!" He went in, and saw that nobody had been there since the Captain left it. He brought away as much gold as he could carry, and returned to town. He told his son the secret of the cave, which his son handed down in his turn, so the children and grandchildren of Ali Baba were rich to the end of their lives.





THE STORY OF THE MAGIC HORSE

NEW YEAR'S DAY is an ancient feast, continued from the time of idolatry throughout all Persia, and celebrated with great rejoicings not only in the large cities, but in every town, village, and hamlet. But the rejoicings are greatest at the court, owing to the variety of surprising sights. Strangers are invited from the

neighboring states, and by the king's liberality rewards are given to those who excel in their inventions.

On one of these feast days, after the most skilful inventors of the country had entertained the king, and had been rewarded according to their merit, just as the assembly was breaking up, an Indian appeared at the foot of the throne, with an artificial horse richly bridled and saddled, and so well made that at first sight he looked like a living horse.

The Indian, pointing to the horse, said to the king, Though, sir, I present myself last before your majesty, yet I can assure you that nothing that has been shown to-day is so wonderful as this horse, on which I beg you will be pleased to cast your eyes.

I see nothing in the horse, said the king, than the natural appearance the workman has given him; which the skill of another may do as well.

Sir, replied the Indian, it is not for his outward appearance that I recommend my horse, but for the use I know how to make of him, and what any other person, when I have communicated the secret to him, may do as well. Whenever I mount him, if I wish to transport myself through the air to the most distant part of the world, I can do it in a very short time. This, sir, is the wonder of my horse; a wonder which nobody ever heard of, and which I offer to show your majesty if you command me.

The king, who was fond of everything that was curious, told the Indian that he was ready to see him perform what he promised. The Indian put his foot

into the stirrup, and mounted his horse; and when he had got the other foot into the stirrup, and fixed himself in the saddle, he asked the king where he was pleased to send him.

About three leagues from Schiraz there was a high mountain visible from the large square before the palace. Do you see that mountain? said the king, pointing to the hill: Go to it; it is not a great way off, but it is far enough for me to judge of the haste you can make in going and coming. But because it is not possible for the eye to follow you so far, for a certain sign that you have been there I expect you to bring me a branch of a palm tree that grows at the bottom of the hill.

The king had no sooner declared his will, than the Indian turned a peg which was in the hollow of the horse's neck, and in an instant the horse rose off the ground and carried his rider into the air like lightning, to such a height that those who had the strongest sight could not discern him, to the wonder of the king and all the spectators. In a quarter of an hour they saw him come back with a palm branch in his hand; but, before he came quite down, he took two or three turns in the air, amid the shouts of all the people; then descended upon the same spot of ground whence he had set off, without receiving the least shock from the horse to disorder him. He dismounted; and, going up to the throne, prostrated himself, and laid the branch of the palm tree at the king's feet.

The king conceived a great desire to have the horse, and persuaded himself that he should not find it a

difficult matter to treat with the Indian. To judge of thy horse by his outward appearance, said he to the Indian, I did not think him worth much. I am obliged to you for showing me his merits; and to show you how much I esteem him, I will buy him of you, if he is to be sold.

Sir, replied the Indian, I never doubted that your majesty would set a just value on my work as soon as I had shown you why he was worthy of your attention. I foresaw that you would desire to have him. For my part, though I know the true value of him, and that my being master of him will render my name immortal in the world, yet I am not so fond of him that I could not resign him to gratify your majesty; but in making this declaration, I have a request to add, without which I cannot resolve to part with him, and perhaps you may not approve of it.

Your majesty will not be displeased, continued the Indian, if I tell you that I did not buy this horse, but obtained him of the inventor and maker by giving him my only daughter in marriage, and promising at the same time never to sell him; but, if I parted with him, to exchange him for something that I should like. The Indian would have gone on; but at the word exchange, the king interrupted him. I am willing, said he, to give you what you will ask in exchange. You know my kingdom is large, and contains many great, rich, and populous cities; I will give you the choice of whichever you like best, in full sovereignty for the rest of your life.

This exchange seemed royal, but was much below what the Indian proposed to himself. I am obliged to your majesty for the offer you make me, answered he, and cannot thank you enough for your generosity; yet I must beg of you not to be angry with me if I have the boldness to tell you that I cannot resign my horse, except on receiving the hand of the princess, your daughter, as my wife; this is the only price at which I can give him up.

The courtiers laughed at this demand of the Indian; but Prince Firouz Schah, the king's eldest son, could not hear it without indignation. The king was of a very different opinion, and thought he might sacrifice the princess to the Indian, to satisfy his curiosity. He remained, however, undetermined, considering what he should do.

The prince, who saw his father hesitate, began to fear lest he should comply with the Indian's demand, and he said, Sir, I hope your majesty will forgive me for daring to ask you if it is possible that you should hesitate a moment about denying so insolent a demand from a scandalous juggler, and that you should allow him to flatter himself for a moment on being allied to one of the most powerful monarchs in the world? I beg of you to consider what you owe to yourself, and to your own flesh and blood, and the high rank of your ancestors.

Son, replied the king, I approve of your zeal for preserving the lustre of your noble birth, but you do not consider the excellence of this horse, nor that the Indian

may make the offer somewhere else, where this nice point of honor may be waived. I shall be in despair if



another prince deprives me of the glory of possessing a horse which I esteem as the most wonderful thing in the world. I will not say I consent to grant him what

he asks. Perhaps he has not made up his mind about this exorbitant demand ; and I may make an agreement with him that will answer his purpose as well. But before I strike the bargain with him, I should be glad if you would examine the horse, try him yourself, and give me your opinion. I doubt not he will allow it.

The Indian fancied, by what he heard the king say, that he was not entirely averse to the alliance by taking the horse at his price, and that the prince might become more favorable to him, and not oppose the desire the king seemed to have. So he expressed much joy, helped the prince to mount, and showed him how to guide and manage the horse.

The prince mounted the horse, and no sooner had he got his feet in both stirrups than, without waiting for the Indian's advice, he turned the peg he had seen him use, and mounted into the air as quick as an arrow shot out of a bow, and in a few moments the king, court, and assembly lost sight of him. Neither horse nor prince was to be seen. The Indian, alarmed at what happened, prostrated himself before the throne, and said : Your majesty saw that the prince would not permit me to instruct him how to govern my horse. He was too willing to show his cleverness, but knows not how to turn the horse round and bring him back again. Therefore, I ask not to be held accountable for whatever accidents may befall him.

This discourse surprised the king, who saw the danger his son was in if, as the Indian said, there was another secret to bring him back again different from

that which carried him away, and asked, in a passion, why he did not call him back the moment he went. Sir, answered the Indian, your majesty saw as well as I with what swiftness the horse and the prince flew away. The surprise in which I then was, and still am, deprived me of the use of my speech, and if I could have spoken, he had got too far to hear me. If he had heard me, he knew not the secret to bring him back, which, through his impatience, he would not wait to learn. But there is room for hope that the prince, when he finds himself at a loss, will perceive another peg; and, as soon as he turns that, the horse will cease to rise, and will descend to the ground, and he may turn him to whatever place he pleases by guiding him with the bridle.

Notwithstanding these arguments, the king was frightened at the evident danger of his son. I suppose, replied he, it is uncertain whether my son perceives the other peg and makes a right use of it; may not the horse, instead of lighting on the ground, fall upon some rock, or tumble into the sea with him?

Sir, replied the Indian, the horse crosses seas without ever falling into them, and carries his rider wherever he has a mind to go. And your majesty may assure yourself that, if the prince does but find out the other peg which I mention, the horse will carry him where he pleases to go. It is not to be supposed that he will go anywhere but where he can find assistance, and make himself known.

Be it as it will, replied the king, as I cannot depend

upon the assurance you give me, your head shall answer for my son's life, if he does not return safe and sound in three days' time, or I hear certainly that he is alive. Then he ordered his officers to keep the Indian a close prisoner; after which he retired to his palace, grieved that the New Year feast should afford him so much sorrow.

In the meantime the prince was carried through the air with great swiftness, and in less than an hour's time he had got so high that he could not distinguish anything on the earth. It was then he began to think of returning, and thought to do it by turning the same peg the contrary way, and pulling the bridle at the same time. But when he found that the horse still rose with the same swiftness, his astonishment was extreme. He turned the peg several times, one way and the other, but all in vain. It was then that he grew aware of his fault, in not taking the precautions to guide the horse before he mounted him. He realized the danger he was in, but it did not deprive him of his reason. He examined the horse's head and neck with attention, and saw behind the horse's right ear another peg, smaller than the other. He turned that peg, and perceived that he descended in the same manner as he mounted, but not so swiftly.

Night had overshadowed that part of the earth over which the prince then was for almost half an hour, when he found out and turned the small peg; and, as the horse descended, he lost sight of the sun by degrees, till it grew quite dark, insomuch that, instead of choosing

what place he would go to, he was forced to let the bridle lie upon the horse's neck and wait patiently till he alighted, though dreading it might be in the desert, or the sea.

At last, after midnight, the horse alighted and stopped, and the prince dismounted faint and hungry, having eaten nothing since the morning, when he came to assist at the festival. The first thing he had to do in this darkness was to find out where he was. He found himself on the terrace of a palace surrounded with a balustrade of white marble breast high, and groping about, found a flight of stairs, which led down into the palace, the door of which was half open.

Nobody else would have ventured to go down those stairs, dark as it was, and exposed to danger from friends or foes. But no consideration could stop him. I do not come, said he, to do anybody any harm, and certainly, whoever meets or sees me first, and finds that I have no arms in my hands, will not attempt anything against my life, before they hear what I have to say for myself. After this reflection, he opened the door wider, without making any noise, and went softly down the stairs, and, when he came to a landing place on the staircase, he found the door open of a great hall, that had a light in it.

He stopped at the door, and listening, heard no other noise than the snoring of some people who were fast asleep. He advanced into the room, and saw that the persons who snored were black chamberlains, with naked sabres laid by them, which was enough to inform

him that this was the guard-chamber of some queen or princess ; which latter it proved to be.

In the next room to this was the princess, as appeared by the light he saw, the door being open, and a thin silken curtain hanging before the doorway. The prince advanced on tiptoe, without waking the chamberlains. He put by the curtain and looked in. The princess lay asleep on a sofa, and her women on the floor. The prince fell in love with her at once. He gently woke her, and the princess opened her eyes without fear. Seeing the prince, she asked him what was the matter.

The prince bowed his head to the ground, and rising, said, Most noble princess, by the most wonderful adventure imaginable you see here at your feet a suppliant prince, the son of the King of Persia, who was yesterday morning with his father at his court, at the celebration of a solemn feast, and is now in a strange country, in danger of his life, if you have not the goodness to give him your assistance and protection. These I implore, with confidence that you will not refuse me. So much beauty and majesty cannot entertain the least inhumanity. .

This princess was the eldest daughter of the king of Bengal, who had built this palace at a small distance from his capital, whither she went to enjoy the country. After she had heard the prince, she replied with kindness : Prince, you are not in a barbarous country ; take courage ; hospitality, humanity, and politeness are to be met with in the kingdom of Bengal, as well as in that of Persia.

The princess would not give him leave to speak. Notwithstanding my desire, said she, to know by what miracle you have come hither from the capital of Persia in so short a time, and by what enchantment you have been able to come to my apartment, and escape the vigilance of my guards; as you must want refreshment I will waive my curiosity, and give orders



to my women to regale you, and show you a room where you may rest after your fatigue.

The princess's women each took wax candles, and after the prince had taken leave, they conducted him into a handsome chamber, where they brought him all sorts of meat; and when he had eaten, they removed the table, and left him to repose.

The princess was so struck with the intelligence, politeness, and other good qualities which she had discovered in that short conversation with the prince, that she could not sleep, but, when her women came into

her room again, she asked them if they had taken care of him, and if he wanted anything, and particularly what they thought of him. The women answered : We do not know what you may think of him, but we think you would be very happy if the king would marry you to so amiable a prince, for there is none in all Bengal to be compared to him, nor can we hear that any of the neighboring princes are worthy of you.

This flattering discourse was not displeasing to the princess, but she imposed silence upon them, telling them they talked without reflection. Next day the princess dressed herself carefully, and sent to know if the prince was awake, and charged the messenger to tell him she would pay him a visit.

The prince had recovered from the fatigue he had undergone the day before, and when the lady-in-waiting had acquitted herself of her errand, he replied : It shall be as the princess thinks fit ; I came here to be solely at her pleasure.

As soon as the princess understood that the prince waited for her, she went to pay him a visit. After compliments on both sides, the princess said : Through my impatience to hear the surprising adventure which procures me the happiness of seeing you, I chose to come hither that we may not be interrupted ; therefore I beg of you to oblige me.

The prince began with the feast, relating all the sights worthy of her curiosity which had amazed the court of Persia and the town of Schiraz. Afterward he came to the enchanted horse ; the description of

which convinced the princess that nothing could be imagined more surprising in all the world.

For two whole months the prince remained the guest of the princess, taking part in all the amusements she arranged for him. But after that time he declared that he could not stay any longer, and begged her to give him leave to return to his father ; repeating a promise he had made her to return soon in a style worthy of her and of himself, and to demand her in marriage of the King of Bengal.

And, princess, replied the prince, that you may not doubt the truth of what I say, and that you may not rank me among those lovers who forget the object of their love as soon as they are absent from them ; but to show that it is real, and that life cannot be pleasant to me when absent from you, I would presume, if I were not afraid you would be offended, to ask you to come along with me to visit my father.

The princess consented. The only difficulty was that the prince knew not very well how to manage the horse, and she was fearful of being involved with him in the same kind of perilous adventure as when he made the experiment. But the prince assured her that she might trust herself with him, for after the experience he had had, he defied the Indian himself to manage him better.

The next morning, before daybreak, they went out on the terrace of the palace. The prince turned the horse toward Persia, and placed him where the princess could easily get up behind him ; which she had no sooner done, and was well settled with her arms

round his waist, for better security, than he turned the peg, and the horse mounted into the air, and making his usual haste, under the guidance of the prince, in two hours' time the prince discovered the capital of Persia.

He would not alight at the great square from whence he had set out, nor in the sultan's palace, but directed



his course toward a palace at a little distance from the town. He led the princess into a handsome apartment, where he told her that, to do her all the honor that was due, he would go and inform his father of their arrival, and return immediately. He ordered the housekeeper of the palace, who was then present, to provide the princess with whatever she had occasion for.

As he passed through the streets, he was received with acclamations by the people, who were overjoyed to see him again. His father was giving audience, when he appeared before him in the midst of his council. The sultan, embracing him with tears of joy and tenderness, asked him what had become of the Indian's horse.

This question gave the prince an opportunity to tell him of the danger he was in when the horse mounted into the air with him, and how he arrived at last at the princess of Bengal's palace, and the kind reception he met with there : and how after promising to marry her, he had persuaded her to come with him to Persia. But, said the prince, I have promised that you would not refuse your consent, and have brought her with me on the Indian's horse, to a palace where your majesty often goes; and have left her there, till I could return and assure her that my promise was not in vain.

After these words the prince prostrated himself before the sultan to gain his consent, but his father raised him up, embraced him, and said: Son, I not only consent to your marriage with the princess, but will go and meet her myself, and thank her for the obligation I am under to her, and will bring her to my palace, and celebrate your wedding this day.

Then the sultan gave orders for his court to make preparations for the princess's entry; that the rejoicings should begin with a grand concert of military music, and that the Indian should be fetched out of prison.

When the Indian was brought before the sultan, he said to him, I secured thy person, that thy life might answer for that of my son, whom, thank Heaven! I have found again; go, take your horse, and never let me see your face more.

As the Indian had learned of those who fetched him out of prison that the prince had returned, and had brought a princess behind him on his horse, and was also informed of the place where he had left her, and that the sultan was preparing to bring her to his palace; as soon as he got out of the sultan's presence, he went direct to the palace, and told the housekeeper that he came from the Sultan and Prince of Persia, to fetch the Princess of Bengal, and to carry her behind him through the air to the sultan, who waited in the great square of his palace to gratify the whole court and city of Schiraz with that wonderful sight.

The housekeeper, who knew the Indian, and knew that the sultan had imprisoned him, gave the more credit to what he said, because he saw that he was at liberty. He presented him to the princess, who no sooner understood that he came from the prince, than she consented to what the prince, as she thought, desired of her. The Indian, overjoyed at his success, mounted his horse, took the princess behind him, turned the peg, and presently the horse mounted into the air with him and the princess.

At the same time the sultan, followed by his court, was on the way to the palace where the princess was left, and the prince had ridden on before to prepare the

princess to receive him, when the Indian, to defy them both and revenge himself for the ill-treatment he had received, passed over their heads with his prize. When the sultan saw this he stopped. His affliction was the more keen because it was not in his power to make him repent of so outrageous an affront. He loaded him with a thousand imprecations. The Indian, little moved by their curses, which just reached his ears, continued on his way, while the sultan, extremely mortified to find that he could not punish its author, returned to his palace.

But what was the prince's grief to see the Indian carry away the princess, whom he loved so dearly that he could not live without her ! At so unexpected a sight he was thunderstruck. He could not resolve what to do, and so continued his way to the palace where he had left his princess.

Not far from this palace stood a convent of dervishes, the superior of which was the palace-keeper's particular friend. To this superior he went and easily obtained a dervish's suit of clothes, and carried it to the prince, who put them on ; and being so disguised, and provided with a box of jewels, which he had brought as a present to the princess, he left the palace in the evening, resolved not to return till he had found out his princess, and brought her back again.

But to return to the Indian : he managed his enchanted horse so well that day, that he arrived early in the evening at a wood near the capital of the kingdom of Cashmire. Being hungry, and inferring that the

princess was hungry also, he alighted in an open part of the wood, and left the princess on a grassy spot, by a rivulet of clear fresh water.

During the Indian's absence, the princess, who knew that she was in the power of a base deceiver, whose violence she dreaded, thought of getting away from him, and seeking a sanctuary. But she was so faint that she was forced to stay where she was, without any other resource than her firm resolution to suffer death rather than be unfaithful to the prince. When the Indian returned, she did not wait to be asked twice, but ate with him, and recovered herself enough to reply with courage to the insolent language he began to use to her when they had done. After a great many threats, as she saw that the Indian was preparing to use violence, she rose up to make resistance, and by her cries, drew about them a company of horsemen, who happened to be the Sultan of Cashmire and his attendants, returning from hunting.

The sultan addressed himself to the Indian, and asked what he presumed to do to the lady? The Indian replied that she was his wife; and what had anyone to do with his quarrel with her?

The princess, who knew neither the rank nor the quality of the person who came to her relief, told the Indian he was a liar; and said to the sultan, Sir, whoever you are that Heaven has sent to my assistance, have compassion on a princess, and give no credit to that imposter. Heaven forbid that I should be the wife of so despicable an Indian! a wicked magician, who

has taken me away from the Prince of Persia, to whom I was going to be married, and has brought me hither on the enchanted horse you see.

The princess had no occasion to say any more to persuade the Sultan of Cashmire that she told him the truth. Her beauty, majestic air, and tears spoke sufficiently for her. Justly enraged at the insolence of the Indian, the Sultan of Cashmire ordered his guards to surround him, and cut off his head : which sentence was immediately executed, as the Indian, just released from prison, was unprovided with any weapon to defend himself.

The princess, thus delivered from the persecution of the Indian, fell into another no less afflicting to her. The sultan, after he had ordered her a horse, carried her with him to his palace, where he lodged her in a magnificent apartment, and gave her a number of women-slaves to attend her, and a guard. He showed her into the apartment assigned for her ; where, without giving her time to thank him, he said, As I am certain that you must want rest, I will here take my leave of you till to-morrow, when you will be better able to give me all the circumstances of this strange adventure, and then left her.

The joy of the princess was inexpressible, to find that she was freed from the violence of a man she could not look upon without horror. She flattered herself that the Sultan of Cashmire would send her back to Persia when she told him her story, and asked that favor of him ; but she was very much deceived in these hopes, for the Sultan of Cashmire resolved to marry

her the next day ; and to that end had ordered rejoicings to be made by daybreak, by beating of drums and sounding of trumpets ; which echoed not only through the palace, but throughout the city.

The princess was awakened by these tumultuous concerts ; but attributed them to a very different cause from the true one. When the sultan came to inquire after her health, he told her that all those rejoicings were to render their wedding more solemn ; and at the same time desired her to approve. This discourse put her into such consternation that she fainted away. The women-slaves ran to her assistance ; and the sultan did all he could to bring her to herself again, though it was a long time before they could. But when she recovered, rather than break the promise she had made to the prince, by consenting to marry the Sultan of Cashmire, who had proclaimed their wedding before he had asked her consent, she resolved to feign madness.

When he found that her frenzy rather increased than abated, he left her with her women, charging them to take great care of her. He sent often that day to know how she was ; but received answer that she was rather worse than better. In short, at night she seemed much worse than she had been all day. The princess talked wildly, and showed other marks of a disordered mind, next day and the following ones ; so that the sultan was obliged to send for all the physicians belonging to his court, to ask them if they could cure her.

The princess feared that if she let the physicians feel her pulse, the least experienced of them would soon

know that she was in a good state of health, and that her madness was only feigned, flew into such a rage that she was ready to tear out their eyes if they came near her ; so none of them dared approach her.

When the Sultan of Cashmire saw that his court physicians could not cure her, he called in the most



experienced in the city, who had no better success. The most famous in the kingdom met with no better reception than the others from the princess, and what they ordered had no better effect. Afterward he sent messengers to the neighboring courts with a description of the princess's case, and the promise of a handsome reward to any who should come and cure the princess. Many physicians came and undertook the cure ; but none of them succeeded, since it was a case

that did not depend on their skill, but on the will of the princess herself.

During this interval, the prince, disguised as a dervish, had travelled through many provinces, and endured much fatigue, not knowing which way to direct his course. He made inquiry after her at every place he came to ; till at last he heard the people talk of a Princess of Bengal, who went mad on the day of her marriage with the Sultan of Cashmire. At the name of the Princess of Bengal, he set out for the kingdom of Cashmire, and on his arrival at the capital he went and lodged at a khan, where the same day he was told the story of the princess, and the unhappy fate of the Indian. The prince knew that she was the princess he had sought after so long.

The prince being informed of all these particulars provided himself with a physician's robe, and, having let his beard grow during his travels, he passed for a physician ; and went to the sultan's palace. Presenting himself to the chief officer, he told him that perhaps it might be looked upon as a very bold undertaking in him to offer to attempt the cure of the princess after so many had failed ; but he hoped some specifics, which he had had great success from, would effect the cure. It was a long time since any physician had offered himself ; and the Sultan of Cashmire had begun to lose hope of ever seeing the princess restored to her former health, that he might marry her. He ordered the officer to bring in the physician.

The prince was presented to the Sultan of Cashmire

in the robe and disguise of a physician, and the sultan told him that the princess could not bear the sight of a physician without falling into the most violent transports, which increased her illness, took him into a private room, from whence, through a window, he might see her without being seen.

There the prince saw his lovely princess sitting carelessly, singing a song with tears in her eyes, deploring her unhappy fate, which deprived her of the prince she loved so tenderly. The prince was so much affected at the melancholy condition in which he found his dear princess, that he at once realized that her illness was feigned. When he came away he told the sultan that she was not incurable, but added that he must speak to her in private; and he hoped she would hear and receive him favorably.

The sultan ordered the princess's door to be opened, and the prince went in. As soon as the princess saw him (taking him to be a physician), she rose up in a rage, giving way to the most abusive language. He moved toward her, and said to her in a low voice, Princess, I am not a physician, but the Prince of Persia, and am come to set you at liberty.

The princess, who knew the sound of the voice, and the upper features of his face, notwithstanding his beard, grew calm at once, and a secret pleasure overspread her face. Her surprise deprived her for some time of speech, and gave the prince time to tell her how despair seized him when he saw the Indian carry her away; the resolution he took never to return home till

he had found her ; and by what good fortune at last he had the satisfaction of finding her in the palace of the Sultan of Cashmire.

The princess told how she was delivered from the Indian's violence by the sultan ; but how ill she was treated by his overhasty design to marry her that very day, without even asking her consent ; that this violent and tyrannical conduct put her into a swoon, after which she thought she had no other way to save herself for a prince to whom she had given her heart and faith, and would rather die than marry the sultan, whom she never could love.

Then the prince asked her if she knew what had become of the horse after the Indian's death. She answered that she knew not what orders the sultan had given about it, but believed he would take care of it. As the prince never doubted that the sultan had the horse, he told the princess his design of making use of it to carry them both back to Persia, and after they had talked over the measures they were to take, they agreed that the princess should next day receive the sultan civilly, but without speaking to him.

The sultan was overjoyed when the prince told him the effect his first visit had had on the princess. And the next day when the princess received him in such a manner as persuaded him that her cure was far advanced, he looked upon the prince as the greatest physician in the world, and contented himself with telling her how rejoiced he was to see her so likely to recover her health. He exhorted her to follow the directions of so thoughtful a physician.

The prince, who went with the sultan, asked him if, without failing in due respect, he might inquire how the princess came into the dominions of Cashmire thus alone, since her country lay so far off? This he said to introduce some remark about the horse, and to know what had become of it.

The sultan, who could not penetrate the prince's motive for asking this question, concealed nothing, but told him much the same story as the princess had done ; adding that he had ordered the enchanted horse to be kept safe in his treasury as a great curiosity, though he knew not the use of it.

Sir, replied the pretended physician, the information which your majesty gives me affords me a means of curing the princess. As she was brought hither on this horse, and the horse is enchanted, she has contracted some of the enchantment, which can be dissipated only by certain incense which I am acquainted with. If your majesty would entertain yourself, your court, and the people of your capital with the most surprising sight that ever was seen, let the horse be brought into the great square before the palace, and leave the rest to me. I promise to show you and all that assembly, in a few moments' time, the Princess of Bengal as well in body and mind as ever she was in her life. But, the better to effect what I propose, it would be best that the princess should be dressed as magnificently as possible, and adorned with the best jewels your majesty has. The sultan agreed.

Early the next day, the enchanted horse was placed



in the great square before the palace. A report went through the town that there was something extraordinary to be seen, and crowds of people flocked thither.

The Sultan of Cashmire, surrounded by all his ministers of state, sat in state on a platform erected on purpose. The Princess of Bengal, attended by a number of ladies, went up to the enchanted horse and the women helped her to get upon its back. When she was fixed in the saddle, and had the bridle in her hand, the pretended physician



placed round the horse a great many vessels full of fire, and going round it, he cast a pleasant perfume into these pots; then, collected in himself, with down-cast eyes, and his hands upon his breast, he ran three times about the horse, pronouncing certain words. The moment the pots sent forth a dark cloud of pleasant scent, which so surrounded the princess that neither she nor the horse was to be seen, the prince jumped nimbly up behind her, and stretching out his hand to the peg, turned it; and just as the horse rose with them into the air, he pronounced these words, which the sultan heard distinctly — Sultan of Cashmire, when you would marry princesses who implore your protection, learn first to obtain their consent.

Thus the prince recovered the princess and carried her that same day to the capital of Persia, where he alighted in the midst of the palace, before his father's window. The king deferred the marriage no longer than until he could make the preparations necessary to render the ceremony pompous and magnificent.

After the days appointed for the rejoicing were over, the King of Persia's first care was to appoint an ambassador to go and give the King of Bengal an account of what had happened, and to ask his approval of the alliance. This the King of Bengal took as an honor, and granted with pleasure and satisfaction.



THE STORY OF THE GRECIAN KING AND THE PHYSICIAN DOUBAN

THERE was in the country of Zouman, in Persia, a king, whose subjects were originally Greeks. This king was covered with leprosy, and his physicians in vain endeavored to cure him. When they were at

their wits' end what to prescribe for him, a physician, called Douban, arrived at his court.

This physician had learned his science in Greek, Persian, Turkish, Arabic, Latin, Syriac, and Hebrew books; and, besides that, he was an expert philosopher, and fully understood the good and bad qualities of all sorts of plants and drugs. As soon as he was informed of the king's distemper, and understood that his physicians had given him over, he clad himself in the best robes he could procure, and found means to present himself before the king. Sir, said he, I know that all your majesty's physicians have not been able to cure you of the leprosy, but if you will do me the honor to accept my services, I will engage to cure you without potions or external applications.

The king listened to what he said, and answered, If you are able to perform what you promise, I will enrich you and your posterity, and, besides the presents I will make you, you shall be my chief favorite. Do you assure me, then, that you will cure me of my leprosy, without making me take any potion, or applying any external medicine?

Yes, sir, replied the physician, I promise success, through God's assistance, and to-morrow I will make trial of it.

The physician returned to his quarters, and made a mallet, hollow within, and at the handle he put in his drugs. He made also a ball in such a manner as suited his purpose, with which, next morning, he

presented himself before the king, and, falling down at his feet, kissed the ground.

The physician Douban then rose up, and, after a profound reverence, said to the king that he judged it meet for his majesty to take horse, and go to the place where he was wont to play at polo. The king did so, and when he arrived there, the physician came to him with the mallet, and said to him, Sir, exercise yourself with this mallet, and strike the ball with it until you find your hands and your body in a sweat. When the medicine I have put up in the handle of the mallet is heated with your hand it will penetrate your whole body, and as soon as you perspire you may leave off the exercise, for then the medicine will have had its effect. As soon as you return to your palace, go into the bath, and cause yourself to be well washed and rubbed; then go to bed, and when you rise to-morrow you will find yourself cured.

The king took the mallet and struck the ball, which was returned by the officers that played with him. He played so long that his hand and his whole body were in a sweat, and then the medicine shut up in the handle of the mallet had its operation, as the physician said. At this the king left off playing, returned to his palace, entered the bath, and observed very exactly what his physician had prescribed him.

He was very well after it, and next morning, when he arose, he perceived, with equal wonder and joy, that his leprosy was cured, and his body as clean as if he had never been attacked by that disease. As soon as

he was dressed he came into the hall of audience, where he ascended his throne, and showed himself to his courtiers, who, eager to know the success of the new medicine, came thither betimes, and, when they saw the king perfectly cured, all expressed great joy. The physician Douban entered the hall, and bowed himself before the throne, with his face to the ground. The king, perceiving him, called him, made him sit down by his side, showed him to the assembly, and made him eat alone with him at his table.

Toward night, when he was about to dismiss the company, he caused the physician to be clad in a long, rich robe, like those which his favorites usually wore in his presence, and ordered him two thousand sequins. The next day and the day following he continued his favor toward him; in short, the prince, thinking that he could never sufficiently acknowledge his obligations to the able physician, bestowed every day new favors upon him.

But this king had a grand vizier, who was avaricious, envious, and naturally capable of all sorts of mischief. He could not see without envy the presents that were given to the physician, whose other merits had already begun to make him jealous, and therefore he resolved to lessen him in the king's esteem. To effect this he went to the king, and told him in private that he had some advice to give him which was of the greatest concern. The king asked what it was. Sir, said he, it is very dangerous for a monarch to put confidence in a man whose fidelity he has never tried.

Though you heap favors upon the physician Douban, your majesty does not know but that he may be a traitor, and have come to this court on purpose to kill you.

From whom have you heard this, answered the king, that you dare to tell it to me? Consider to whom you speak, and that you are suggesting a thing which I shall not easily believe.

Sir, replied the vizier, I am very well informed of what I have had the honor to represent to your majesty; therefore do not let your dangerous confidence grow to a further height. If your majesty be asleep be pleased to wake, for I once more repeat that the physician Douban did not leave the heart of Greece, his native country, nor come here to settle himself at your court, except to execute the horrible design which I have just now hinted to you.

No, no, vizier, replied the king, I am certain that this man, whom you treat as a villain and a traitor, is one of the best and most virtuous men in the world, and there is no man I love so much. You know by what medicine, or rather by what miracle, he cured me of my leprosy. If he had a design upon my life why did he save me? He needed only have left me to my disease. I could not have escaped it, my life was already half gone. Forbear, then, to fill me with unjust suspicions. Instead of listening to you, I tell you that from this day forward I will give that great man a pension of a thousand sequins per month for life. Nay, though I were to share with him all my riches and dominions, I

should never pay him enough for what he has done for me. I perceive it to be his worth which raises your envy ; but do not think that I will be unjustly possessed with prejudice against him.

I am very well assured, said the vizier, that he is a spy sent by your enemies to attempt your majesty's life. He has cured you, you will say, but, alas ! who can assure you of that ? He has, perhaps, cured you only in appearance, and not radically. Who knows but that the medicine he has given you may, in time, have pernicious effects ?

The Grecian king, who had by nature very little sense, was not able to see through the wicked design of his vizier, nor had he firmness enough to persist in his first opinion. This conversation staggered him. Vizier, said he, thou art in the right. He may be come on purpose to take away my life, which he could easily do by the very smell of some of his drugs. We must consider what is proper for us to do in this case.

When the vizier found the king in such a mood as he wished, Sir, said he, the surest and speediest method you can take to secure your life is to send immediately for the physician Douban, and order his head to be cut off as soon as he comes.

In truth, said the king, I believe that *is* the way we must take to put an end to his design. When he had spoken thus, he called for one of his officers, and ordered him to go for the physician, who, knowing nothing, came to the palace in haste. Do you know, said the king, when he saw him, why I sent for you ? No, sir, an-

swered he, I wait till your majesty be pleased to inform me.

I sent for you, replied the king, to rid myself of you by taking your life. No man can express the surprise of the physician when he heard the sentence of death pronounced against him. Sir, said he, why would your majesty take my life? What crime have I committed?

I am informed on good authority, replied the king, that you came to my court only to attempt my life, but to prevent you I will be sure of yours. Give the blow, said he, to the executioner, who was present, and deliver me from a perfidious wretch, who came hither on purpose to assassinate me.

When the physician heard this cruel order, he readily judged that the honors and presents he had received from the king had procured him enemies, and that the weak monarch had been imposed on. He repented that he had cured him of his leprosy; but it was now too late. Is it thus, replied the physician, that you reward me for curing you? The king would not hearken to him, but a second time ordered the executioner to strike the fatal blow. The physician then had recourse to his prayers: Alas! sir, cried he, prolong my days, and God will prolong yours; do not put me to death, lest God treat you in the same manner.

The Grecian king, instead of having regard to the prayers of the physician, cruelly replied, No, no; I must of necessity cut you off, otherwise you may take my life away with as much art as you cured me. The physician melted into tears, and bewailed himself for

being so ill rewarded by the king, but prepared for death. The executioner bound up his eyes, tied his hands, and was going to draw his scimitar. Then the courtiers who were present, being moved with compassion, begged the king to pardon him, assuring his majesty that he was not guilty of the crime laid to his charge, and that they would answer for his innocence ; but the king was inflexible, and answered them so as they dared not say any more on the matter.

The physician, being on his knees, his eyes bound, and ready to receive the fatal blow, addressed himself once more to the king : Sir, said he, since your majesty will not revoke the sentence of death, I beg, at least, that you would give me leave to return to my house, to give orders about my burial, to bid farewell to my family, to give alms, and to bequeath my books to those who are capable of making good use of them. I have one which I would particularly present to your majesty : it is a very precious book, and worthy to be laid up very carefully in your treasury. — Well, replied the king, why is that book so precious? — Sir, said the physician, because it contains an infinite number of curious things ; of which the chief is that when you have cut off my head, if your majesty will take the trouble to open the book at the sixth leaf, and read the third line of the left page, my head will answer all the questions you ask it. The king, being curious to see such a wonderful thing, deferred his death till the next day, and sent him home under a strong guard.

The physician put his affairs in order ; and the re-

port having spread that an unheard of miracle was to happen after his death, the whole court repaired next day to the hall of audience, that they might witness it. The physician Douban was soon brought in, and advanced to the foot of the throne, with a great book in his hand : then he called for a basin, upon which he laid the cover that the book was wrapped in, and presented the book to the king. Sir, said he, take that book, if you please. As soon as my head is cut off, order that it be put into the basin upon the cover of the book ; as soon as it is put there, the bleeding will stop : then open the book, and my head will answer your questions. But, sir, said he, permit me once more to implore your majesty's clemency ; for God's sake grant my request, I protest to you that I am innocent. — Your prayers, answered the king, are in vain ; and, were it for nothing but to hear your head speak after your death, it is my will that you should die. As he said this, he took the book out of the physician's hand, and ordered the executioner to do his duty.

The head was so dexterously cut off that it fell into the basin, and was no sooner laid upon the cover of the book than the bleeding stopped. Then, to the great surprise of the king and all the spectators, it opened its eyes, and said, Sir, will your majesty be pleased to open the book ? The king opened it, and finding that one leaf was as it were glued to another, he put his finger to his mouth that he might turn it with more ease. He did so till he came to the sixth leaf, and finding no writing in the place where he was bidden to

look for it, Physician, said he to the head, there is nothing written.

Turn over some more leaves, replied the head. The king continued to turn over, always putting his finger to his mouth, until the poison, with which each leaf was imbrued, came to have its effect ; all of a sudden he was taken with an extraordinary fit, his eyesight failed, and he fell down at the foot of the throne in violent convulsions.

When the physician Douban, or rather his head, saw that the poison had taken effect and that the king had but a few moments to live, Tyrant, it cried, now you see how princes are treated who, abusing their authority, cut off innocent men. Soon or late God punishes their injustice and cruelty. Scarcely had the head spoken these words when the king fell down dead, and the head itself lost what life it had.



